

PREACHING TRAINING FOR YOUNG PASTORS IN MINISTRY
USING AN INDUCTIVE METHOD OF MENTORING

A THESIS-PROJECT
SUBMITTED TO THE FACULTY OF
GORDON-CONWELL THEOLOGICAL SEMINARY

IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE DEGREE
DOCTOR OF MINISTRY

BY
SANG W. LEE
MAY 2017

To my loving wife Esther, who is my partner in life and ministry.

Thank you.

CONTENTS

ABSTRACT	v
Chapter	
1. IDENTIFICATION OF THE PROBLEM	1
2. THEOLOGICAL AND BIBLICAL FRAMEWORK	11
3. LITERATURE REVIEW	43
4. PREACHING TRAINING USING THE INDUCTIVE METHOD	70
5. TRAINING EVALUATION AND CONCLUSION	97
Appendix	
A. SERMON OUTLINE OF JOHN 3:16	108
B. SERMON OUTLINE OF DEUTERONOMY 14:3-21	109
C. SELF CHECKLIST FOR THE SERMON	111
BIBLIOGRAPHY	112
VITA	117

ABSTRACT

Young pastors in the Korean Methodist Church are not receiving proper seminary training in preaching. They are also not receiving enough help in the discipline of preaching during their ministries. One way to solve this problem is for older and more experienced preachers to become mentors to young pastors. The purpose of this thesis-project is to create a curriculum for training in preaching that can be used by older pastors to help mentor young preachers. The curriculum uses an inductive method of training. It begins with the practical components of the sermon in order to ultimately convey the methods of expository preaching.

CHAPTER 1

IDENTIFICATION OF THE PROBLEM

One of the most important tasks of the pastor is preaching the Word of God. For most pastors, training for preaching begins with their seminary education. Seminary training is not the only factor that influences preaching, but it is certainly one of the most important, since through this training many acquire an introduction to and a broad framework for preaching. The problem we have in the Korean Methodist Church (KMC) denomination of South Korea is a lack of proper training for preaching in the seminaries. By lack of proper training, I am referring to a system and curriculum where it is possible to graduate from seminary and become a pastor without taking a single preaching class.

Korean Methodist Theological Schools

There are three Korean Methodist Theological Schools from which most Korean Methodist pastors graduate. One is a theological seminary called Methodist Theological Seminary (MTS) and the other two are divinity schools within Huypsung University (Hyupsung) and Mokwon University (Mokwon). All three have undergraduate bible colleges as well as graduate seminaries. While it is uncommon for pastors to go to bible colleges in the United States, in Korea many pastors go to both undergraduate bible college and graduate school.¹ However, with the undergraduate bible college degree, it is possible to obtain the Th.M. in two years and still qualify for ordination. The following

¹ The required degree for ordination in the Korean Methodist Church is the M.Div.

chart shows in which schools and degree programs a preaching class is a pre-requisite for graduation.

	Bible College	Th.M.	M.Div
MTU²	*REQ	ELE	*REQ
Hyupsung³	ELE	ELE	*REQ
Mokwon⁴	ELE	ELE	ELE

*REQ= Preaching as a required course / ELE=Preaching as elective course

The majority of pastors go to the same school for both Bible college and graduate seminary. At both Hyupsung and Mokwon, it is possible to graduate without taking a single preaching class. If one has the bible college degree from a school that does not require a preaching class, it is also possible to enroll at MTS and graduate without having taken a single preaching class. The only time a preaching class is required is when a student goes on to the bible college of MTU or receives an M.Div from MTU and Hyupsung after a non-bible college degree. Even within this required preaching curriculum, some of the classes are combined “worship and preaching,” and do not focus solely on the topic of preaching. It is surprising that one can be ordained in the Korean Methodist Church without having taken a single preaching class during seminary. There are many reasons for this omission. From my conversations with pastors and different professors, I have discovered two major factors. One is the large gap between Korean

² Methodist Theological Seminary, “Bible College Curriculum,” accessed July 10, 2016. http://www.mtu.ac.kr/mtu/c3/sub6_1.jsp; “Graduate School Curriculum,” accessed July 10, 2016. http://www.mtu.ac.kr/mtu/c3/sub6_2.jsp.

³ Hupysung University, “Bible College Curriculum,” accessed July 10, 2016. <http://college.uhs.ac.kr/the/cls02/cls0201/cls020102/cls020102.jsp>; “Graduate School Curriculum,” accessed July 10, 2016. <http://gradu.uhs.ac.kr/the/bgs02/bgs0201/bgs0201.jsp>.

⁴ Mokwon University, “Bible College Curriculum,” accessed July 10, 2016. http://mt1954.mokwon.ac.kr/sub/sub04/sub_01.jsp; “Graduate School Curriculum,” accessed July 10, 2016. http://theology.mokwon.ac.kr/sub/sub01/sub_0203.jsp.

Methodist Church seminaries (academia) and the local churches within the denomination. Many professors do not have a ministerial background and come from a Methodist tradition that focuses more on systematic theology than on practical theology, such as preaching. This can be seen in the composition of the university faculties: MTU's list of professors indicates they do not have a full-time preaching professor.⁵ They have one professor in the department of practical theology who teaches worship and preaching. The list also indicates one adjunct professor of preaching who is a full-time pastor of the local church. Neither does Mokwon have a full-time professor dedicated solely to preaching.⁶ This lack of personnel is related to the second reason, i.e., the low birth rate in Korea which affects all universities in the country, now receiving fewer students and less funding as time goes on. The Department of Education in South Korea has laid out plans to reduce universities and university quotas as a preparation for the impact of the reduction in population.⁷ One study revealing the severity of this trend was conducted by the National Assembly Research Service, and predicts the extinction of South Koreans by the year 2750 if the low birth rate of 1.19 children per woman continues, along with the closed immigration policy.⁸ This is a problem that affects all parts of the country, including universities and seminaries. It makes it difficult to hire new professors, and even if a new professor comes in, there are political dimensions to the universities that can prevent the new appointee from teaching a required class such as preaching.

⁵ Methodist Theological Seminary, "List of Faculty," accessed July 18, 2016.
http://www.mtu.ac.kr/mtu/c3/sub5_1.jsp.

⁶ Mokwon University, "List of Faculty for Theological Seminary," accessed July 18, 2016.
http://theology.mokwon.ac.kr/sub/sub01/sub_0202.jsp.

⁷ Government of South Korea, "2016 Plans for Department of Education," accessed July 10, 2016.
<http://moe.go.kr/web/100026/ko/board/view.do?bbsId=294&pageSize=10¤tPage=0&encodeYn=N&boardSeq=62081&mode=view>.

⁸ The Chosunilbo, "Korean to Become Extinct in 2750," accessed July 10, 2016.
http://english.chosun.com/site/data/html_dir/2014/08/25/2014082500859.html.

Korean Methodist Pastors in the Ordination Process

To find out how the lack of training is affecting the churches in the KMC, I conducted a survey of young pastors in the ordination process. The ordination process takes three years. When someone first applies, they become “*Se-ori*” (pre-membership) and each year, through different requirements, they move on to become “*Jun One*” (associate membership year one) and “*Jun Two*” (associate membership year two). After the third year, the candidate becomes “*Jeong One*” (ordained membership year one). Currently, there are 528 young pastors in the “*Jun One*” and “*Jun Two*” ordination process.⁹ A sample of eighty surveys was gathered to analyze their training, experiences and received input in relationship to their preaching. The following data is from the survey:

- The graduation year of participants ranges from 2007 to 2015 (with only one exception, which is before 2005).
- 96.3% of the respondents (77 participants)¹⁰ graduated from one of the three Korean Methodist Theological schools: MTU, Hyupsung and Mokwon.
- 32.5% (26) said preaching was a required class, while 67.5% (54) said it was an elective class.
- 15% (12) did not take any preaching class, 42.5% (34) took only one preaching class and 42.5% (34) took two or more preaching classes.

Only 15% (12) of students not having taken a preaching class is not too bad considering that 67.5% (54) of them were not required to do so for graduation. However, from the 85% (68) who took preaching classes, half (34) responded that it was a

⁹ Methodist Church Korean, *Directory of Churches* (Seoul: KMC Publishing, 2015).

¹⁰ The number in the parentheses represents the number of survey participants.

combined “worship and preaching” class. This means, from the eighty people surveyed, only 42.5% (34) have taken classes that are solely dedicated to the topic of preaching. Also, half (34) of the 85% (68) who took preaching classes, did not actually preach during class. This means more than half of the graduates did not take a preaching class and did not receive any feedback for their preaching.

Some further findings from the survey are as follows:

- From the 85% (68) who had taken a preaching class, 20.5% (14) did not remember the textbook they used, 11.7% (8) did not use a textbook, and only 42.6% (29) could name the textbook they used.
- For the question about the most influential book on preaching they had read, 56.2% (45) said none. The rest responded with different answers. The book mentioned the most (7 people) was *Preaching and Preachers* by Martyn Lloyd-Jones.
- Only 21.3% (17) have ever attended a seminar or workshop on preaching.
- Concerning the question of their most influential preachers (with the possibility of mentioning more than one preacher), pastor Chan Soo Lee (Woori Presbyterian Church) was mentioned by 20% (16) and pastor Ki Sung Yoo (Good Shepherd Methodist Church) was mentioned by 10% (8) of the participants.

In summary, the young pastors of the KMC are not receiving the proper training in preaching during their seminary years and beyond. Less than half take a preaching class solely dedicated to preaching. They are not reading much on the subject, and are not taking seminars or workshops in preaching. This is a serious problem considering how important seminary education is in connection with preaching. Many seem to be

receiving their training only from listening to well-known preachers. While that is not a bad thing, listening to great preachers cannot replace the necessary training in hermeneutics/homiletics, and being mentored by experienced professors and preachers.

Importance of the Study

There are many ways to solve the above problem. One would be to reform the curricula and the systems of the theological schools, a task which hopefully will be undertaken by someone working in that field. The solution proposed in this thesis, however, is the ongoing training by the church of young pastors in the area of preaching. A curriculum is thus created for the use of senior pastors or associate pastors to help young pastors who are beginning to learn about preaching. It is more of a practical curriculum that can be used in a ministerial setting, than a theoretical curriculum to be used in the school setting. The reason for creating this curriculum was not only because of the lack of proper training in seminaries, but because of the context in which young pastors find themselves. Even if pastors have received a superior training in the seminary, preaching is something they ought to be working on continually, because preaching is a lifelong discipline. Furthermore, the lack of training in seminary makes this an even more urgent and necessary task of the church. This task is also biblical in the sense that young pastors/leaders were always mentored by other leaders in the early church. Seminary training is something that was introduced at a later time, but unfortunately we, the church, have delegated and given control of all training to the seminaries. In the Korean Methodist Church context, most local churches do not have training for younger pastors on staff, especially in the area of preaching. More attention is

given to training the lay leaders in the congregation. While that is also an important and necessary task, we must remember that one of the most important and urgent tasks of the church is to mentor young pastors for their current and future ministry.

Inductive Training Method

One major difference between this newly-devised training program and other training materials is the use of the inductive method. Most training is deductive in the way it teaches a principle and then moves on to the application of that principle. This is effective in the academic setting where there are deadlines, tests and grading. In the ministerial setting, however, young pastors are more motivated by practical insights they can put into practice the following week. Also, since most will have preached at least one sermon, the training begins with their actual sermons and moves backwards through the different elements and principles of preaching. Working from their actual sermons, trainers and pastors are able to look at these together in order to highlight what they did well and what they could do better. The course is comprised of four weekly training sessions. Session 1 examines the introduction and conclusion to the pastor's sermon. In learning the function of the introduction (to raise the need and point to the text) and the function of the conclusion (to summarize and hone the main idea of the sermon), the pastors begin to make small improvements to their sermons. These changes hopefully motivate them to learn more about the different principles of preaching and communication. Session 2 is devoted to sermon outline and the use of illustrations. The aim is to help pastors see the movement of their sermons and understand the use of different methods of illustration. Session 3 is on expository preaching. Here pastors are

challenged to see if their main idea and sub-ideas really come from the text they have chosen. Session 4 looks at the bigger picture of yearly sermon planning and the necessity for studying the people in the congregation. This process helps pastors take a broader view of their preaching, which begins with planning in advance and thinking about the goal of their preaching ministry. As one can see, the training begins with the practical and visible aspects of preaching to get the pastors' attention and interest in delivering better sermons. Working from there, the training moves on to analyzing if their main idea is really coming from the text, in order to teach the basic principles of expository preaching. This is what is meant by an "inductive training method."

Setting

The original training was conducted with young pastors in the ordination track who were on our staff as interns at Sansung Methodist Church. The ordination process described above (from pre-membership to associate membership) happens mostly within the context of internship in a local church. There are two ways to begin the ordination process. One is to plant a church and the other is to work as an intern in the local church. The title of the interns in the ordination process is *Su-ryon-mok*, which means "pastor in training." The original goal of the three-year process was that individuals would be trained to become pastors of local churches. This meant training was the major objective of the process. However, most pastors end up just working for the church, rather than being trained or mentored. This is a further problem in the KMC, and so, from last year, our church began a mentorship program for the interns and other young pastoral staff members. The reason we began the mentorship program was because not much training

had been given to them. As part of the training process, I took the young pastors through the four-week mentoring in preaching program. If this training program proves effective, it can be transferred to other churches and other settings in order to train other young pastors in the early years of their ministries.

Organization of Chapters

The first half of Chapter 2 contains the theological foundations of preaching. The basic questions, “What is preaching?” “What do we preach?” and “Who are we to preach (to)?” are dealt with in depth. This is for two reasons. The first is to show how important the task of preaching is for pastors, which leads to the conclusion that training young pastors in preaching is an essential task of the church. Second, this discussion is then used as part of the curriculum to teach young pastors the basic theology of preaching. The second half of the chapter discusses biblical models of mentoring that reveal the importance of the church leaders mentoring young pastors.

Chapter 3 contains a broad survey of and interaction with the literature on mentoring and preaching. Unfortunately, books that deal with preaching training in the local church setting are rare. The chapter therefore covers books that teach preaching, in conjunction with those that deal with mentoring others. The goals in surveying the books, are to create the format for the mentoring sessions and to formulate the definitions of “relational expository preaching” and “relational sermon planning.”

Chapter 4 outlines the four-week curriculum that was created in order to train young pastors within the local church setting. The curriculum is based on an inductive training method that begins with the trainee’s existing sermons in order to teach the basic

principles and elements of preaching. The curriculum was applied to a group of young pastors for a period of four weeks.

Chapter 5 presents an evaluation of the inductive training method outlined in Chapter 4. The evaluation considers what was successful and what was not. The outcomes of the learning and further recommendation are also presented in this last chapter.

Conclusion

One thing that is clear from looking at the seminaries and young pastors in the Korean Methodist Church is the great need for training in the area of preaching. Due to many academic and national circumstances, Methodist Theological Schools are not offering adequate education in preaching. Many young pastors come into the setting of the local church without formal education on preaching. At the same time, the local church is not providing the necessary mentoring in this area. Because the preaching of God's Word is one of the most important tasks for pastors and for the church, there needs to be more systematic and intentional training within the ministerial setting. Hopefully the inductive training method laid out in this thesis will help the churches better equip and train young pastors for the crucial task of preaching the Word of God.

CHAPTER 2

THEOLOGICAL AND BIBLICAL FRAMEWORK

Chapter 1 began with the premise that preaching is one of the most important tasks of the pastor, and concluded with the call for the church to mentor/train young pastors in this area. The Scriptures speak clearly about the necessity and importance of preaching and mentoring. The first part of this chapter thus lays out a biblical theology of preaching dealing with fundamental questions such as “What is preaching?” “What do we preach?” and “Who are we to preach (to)?” The second part of the chapter is a review of specific biblical models of mentoring, which reinforce the call of the church to train young pastors.

Theology of Preaching

Much training in preaching focuses on how to preach well. But before dealing with the question of “How to preach,” we must deal with the question of “What is preaching?” Most seminary students and young pastors that I encounter seem to be more interested in how to preach well than in trying to understand what exactly it is. Many have subtle ideas of what it is, but lack a clear theology of preaching. It is therefore important that we think about the foundational questions concerning preaching in terms of what it is and who we are as preachers. In the following pages, three foundational questions are addressed: (1) “What is preaching?” (2) “What do we preach?” and (3) “Who are we to preach (to)?” The short answers to the questions are as follows: (1) Preaching is the proclamation of God’s Word as revealed in the Holy Scriptures; (2) We preach the gospel; and (3) We are called by God with the task of preaching to all people.

In summary: “Preaching is the proclamation of God’s Word as revealed in the Holy Scripture where the central message is the gospel of Jesus Christ. It is the task given to those God calls, in order to reach all the people in the world.” Also, at the end of each question, the relationship with mentoring is stated briefly because preaching is itself an important tool in the mentoring process.

(1) Preaching Is the Proclamation of God’s Word as Revealed in the Holy Scriptures (Tool for Mentoring)

The answer to the first question “What is preaching?” is that it is “the proclamation of God’s Word as revealed in the Holy Scriptures.” Preaching is the announcement of the truth as God has revealed it to us through the Scriptures. It is the one-way communication from God to His people. Ian Pitt-Watson writes:

What is preaching? It is proclamation, not just moralizing. It is Good News, not just good advice; it is gospel, not just law. Supremely, it is about God and what he has done, not just about us and about what we ought to do...preaching is about God before it is about us; it is about what God has done before it is about what we ought to do.¹

Preaching is the proclamation of who God is and what He has done. This idea is found throughout the Scriptures. The Bible begins with Moses, who receives the Word of God to write the first five books of the Bible, which together form the Pentateuch. When Moses asks God’s name, the reply is, “I am who I am” (Exod 3:14).² The word used in that phrase means “to be,” which can be translated in many ways and verb tenses. Thus, it

¹ Ian Pitt-Watson, *A Primer for Preachers* (Grand Rapids, MI: Baker Book House, 1986), 21.

² All Scripture citations are taken from the English Standard Version, 2001, unless otherwise noted.

can be translated as “I will be who I will be,” or “I will be what I was.”³ This is the basic proclamation of God and His existence. John Durham writes, “The answer Moses receives is not, by any stretch of the imagination, a name. It is an assertion of authority, a confession of an essential reality, and thus an entirely appropriate response to the question Moses poses.”⁴ The books in the Pentateuch are not scientific books, nor are they history books that explain how the world was created. They are instead written to show *who* our creator and redeemer is. They are essentially proclamations of the one and true God. As we follow the Scriptures, God continues to speak to the Israelites through the judges, kings and prophets, who proclaim the God of their fathers, Abraham, Isaac and Jacob. In the New Testament, as Jesus comes and breaks four hundred years of silence with his ministry, he begins by proclaiming God and His Kingdom: “From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand” (Matt 4:17). Jesus calls the hearers to believe in him who is with the father and the father with him (John 14:11). The New Testament writers, especially Paul, follow Jesus’ steps in proclaiming who God is and what He has done through Jesus Christ. That is the central message of the book of Acts and the following epistles. Preaching is simply and clearly proclaiming who God is and what He has done through Jesus Christ. Robinson writes, “The Bible is a book about God. It is not a religious book of advice about the ‘answers’ we need about a happy marriage, sex, work, or losing weight. Although the Scriptures

³ T. D. Alexander, *Exodus*, ed. D. A. Carson et al., *New Bible Commentary: 21st Century Edition (4th Ed.)* (Downers Grove, IL: Inter-Varsity Press, 1994), 97. Logos Bible Software.

⁴ John I. Durham, *Exodus*, ed. Bruce M. Metzger, John D. W. Watts, and James W. Watts, vol. 3, *Word Biblical Commentary* (Dallas, TX: Word, Incorporated, 1998), 38. Logos Bible Software.

reflect on many of those issues, they are above all about who God is and what God thinks and wills.”⁵

The way this message is presented is through the method of proclamation. It does not come through conversation, persuasion or discussion. James Stewart says, “Preaching exists, not for the propagating of views, opinions and ideals, but for the proclamation of the mighty acts of God.”⁶ The evening news tells us plainly the things that have happened on that day. The news anchors do not try to convince or persuade us to believe what has happened. In the same way, the truth of God is proclaimed to us. Because it is proclaimed to us, what this means for our preaching is that we are to proclaim it to others, in the same way we would tell our friends what we saw on the evening news. The gospel, we will see in more detail in the next section, means good news. It is the good news that was announced to us through Jesus Christ. D.A. Carson develops the idea of proclamation or announcement as follows:

Because the gospel is news, good news...it is to be announced; that is what one does with news. The essential heraldic element in preaching is bound up with the fact that the core message is not a code of ethics to be debated, still less a list of aphorisms to be admired and pondered, and certainly not a systematic theology to be outlined and schematized. Though it properly grounds ethics, aphorisms, and systematics, it is none of these three: it is news, good news, and therefore must be publicly announced.⁷

John Stott describes preachers as heralds who have “good news to proclaim to the whole world.”⁸ This certainly does not mean there is no room for conversation, reflection

⁵ Haddon W. Robinson, "Convictions of Biblical Preaching," in *The Art and Craft of Biblical Preaching*, ed. Haddon W. Robinson and Craig Brian Larson (Grand Rapids, MI: Zondervan, 2005), 23.

⁶ James Stuart Stewart, *Heralds of God, The Warrack Lectures* (London: Hodder & Stoughton, 1946), 5.

⁷ Greg Gilbert, *What is the Gospel?, 9Marks Series* (Wheaton, IL: Crossway, 2010), 158.

⁸ John R. W. Stott, *The Preacher's Portrait: Some New Testament Word Studies* (Grand Rapids, MI: Eerdmans, 1961), 33.

or persuasion in the way we preach. The proclamation can express itself in different genres as long as preachers are faithful to the genre of the original text. Jeff Arthur, commenting on biblical genres, writes, “we should be biblical in how we preach, not just what we preach”⁹ with the focus on not only mimicking the exact form of the text, but reproducing the impact of the text.¹⁰ Fred Craddock describes the genres of the Bible as the text’s tune:

The tune of a sermon also needs to be appropriate to the tune of the text. With some of the Psalms, you’re excitedly on the way to Jerusalem. With others, you’re sitting in a trash dump, saying, “I just want to die.” There are some where you’re sitting in a circle with your kids. In some of them you’re all by yourself: “My soul is quieted within me.”¹¹

In other words, if Scripture is telling a story, the preacher tells a story; if it is persuading (e.g., Paul in Athens, Acts 17) the preacher uses persuasion; if Scripture is praising (e.g., the Psalms) the preacher gives praise. Proclaiming does not mean the preacher is simply telling people what to do as a direct command. It is the job of the preacher to say what the Bible is saying, in the way it is said in the text.

One of the best images that helps me understand this concept is the image of a translator. Since I am bilingual in English and Korean, I have had many opportunities to translate for different people. This has naturally led me to carefully observe other translators at work. I have realized that the main job of the translator is to faithfully communicate what the speaker is saying. Not all translators do this every time. One of the

⁹ Jeffrey D. Arthurs, *Preaching with Variety: How to Re-Create the Dynamics of Biblical Genres* (Grand Rapids, MI: Kregel, 2007), 13.

¹⁰ Arthurs, *Preaching with Variety*, 49.

¹¹ Fred B. Craddock, “The Sermon’s Mood,” in *The Art and Craft of Biblical Preaching*, ed. Haddon W. Robinson and Craig Brian Larson (Grand Rapids, MI: Zondervan, 2005), 402.

worst translators I encountered added extra words and ideas to the original speech to make it sound funnier or more interesting. The interpreter might have thought that he was making things better by adding more expressions and ideas, but that is the worst thing a translator can do. As I was listening, I kept telling myself, “Well, that is not what the speaker said.” The best translators are those who can capture what the speaker is saying and transmit it to the listeners as it is presented. This does not only apply to the content of the message, but also to the mood, feeling, urgency or humor found in the message. If it is a joke, the translator has to make sure it sounds funny to the listener, as intended by the speaker. If it is something serious, the translator has to make sure to communicate the urgency and gravity of the message. If the speaker is telling the audience something that might offend some people, the translator should not soften the message because he or she considers it inappropriate. The translator does not doubt what the speaker is saying, or alter the message because he or she is not in agreement with the speaker. Scripture is the ultimate and final authority in our faith. Warren Wiersbe describes the preacher as a “distributor” rather than a “manufacturer.”¹² Our job as the translator is to faithfully proclaim the message of the Holy Scriptures to the listeners in order to proclaim who God is, what He has done, and what He is continuing to do in the present time. Preaching is proclamation; it comes to the people through the form of proclamation and the content of what we proclaim is the Word of God.

The way in which this proclamation of God’s word is deeply related to mentoring can be seen in the scripture itself, for “all Scripture is breathed out by God and profitable

¹² Warren W. Wiersbe, *The Dynamics of Preaching, Ministry Dynamics for a New Century* (Grand Rapids, MI: Baker Books, 1999), 25.

for teaching, for reproof, for correction, and for training in righteousness” (2 Tim 3:16).¹³

The Bible is the perfect tool for mentoring, since it contains the truth that needs to be taught to others. The author of Psalms writes, “Your word is a lamp to my feet and a light to my path” (Ps 119:105). While we can become mentors to each other, the ultimate mentor is God and His word. Our experience can be of help to our mentees, but only when they are the reflection of the truth found in the Scriptures. The Bible is the ultimate authority in our lives and it is the ultimate tool that guides our lives. God is our mentor and all who stand under His word are the mentees.

(2) We Preach the Gospel (Call for Mentoring)

We have seen above that the task of preaching is one of proclaiming God’s Word as found in the Holy Scriptures. The core message found throughout the Scriptures, from beginning to end, is the gospel. This is the good news of what Jesus has done through his coming, death and resurrection, which results in the Kingdom of God becoming a present and future reality. Without a proper understanding of the gospel, the preacher might end up preaching on secondary issues found in Scripture, rather than proclaiming the central message. In the first part of this section, the basic idea of what the gospel is will be presented, and in the second, the implication of this when applied to preaching. Tim Keller defines the gospel as follows:

The Greek term “gospel” (*ev-angelion*) distinguished the Christian message from that of other religions. An “*ev-angel*” was news of a great historical event that changed the listeners’ condition and required response (such as a victory in war or the ascension of a new king). So the gospel is news of what God has done to

¹³ I do acknowledge Paul here is referring to the OT and that the NT was chosen later by the people (tradition).

accomplish salvation through Jesus Christ in history. It is not advice about what we must do to reach God. We do not achieve this salvation. We only accept it.¹⁴

The reason the gospel is the good news is because it is the announcement of the amazing act of salvation God accomplished through Jesus Christ on the cross. It is not instruction on how to get saved. It is not what we need to do to get saved. The Bible does speak of necessary actions in our lives, but that comes later, not as a requirement of salvation, but as the fruits of salvation. The gospel is something that has been accomplished by Jesus' coming, but it is not something that begins with Jesus. It was planned by God in the beginning and was foretold by Him in the Old Testament. Here is the summary of God's story in the Bible: God created us out of His love, but we have fallen from that grace because of our sins. In Genesis we see the creation of Adam and Eve and their falling through disobedience (Genesis 3). However, as they are leaving the Garden of Eden, God clothes them with animal skins to foreshadow their restoration through another's sacrifice (Gen 3:20).¹⁵ Even though humans have fallen from grace, God continues to come to us to make a covenant with us (Noah, Abraham, the Torah and continuously thereafter). It is in the midst of this that God sends his only begotten son, Jesus Christ, to die for us and to fulfill the people's part of the covenant. It is through the death and resurrection of Jesus Christ that restoration (forgiveness of sin) happens and the Kingdom of God (God's reign) becomes a present (God's presence with us today) and future reality (eternal life). This shows that the gospel is not solely a New Testament element, but the core foundation of the whole of Scripture.

¹⁴ Timothy Keller, *Gospel Christianity: Leader's Guide* (New York: Redeemer Presbyterian Church, 2003), 5.

¹⁵ K. A. Mathews, *Genesis*, vol. 1A, *The New American Commentary* (Nashville, TN: Broadman & Holman, 1995), 254, Logos Bible Software.

The gospel is the good news of salvation that was planned by God and fulfilled by Jesus Christ. This leads us naturally to the second part of the section, where we see what it means to preach the gospel. Since the main theme of the Bible is the gospel, this must dictate what and how we preach. The gospel must be at the center of our preaching. When we lose that, preaching loses its direction. Michael Horton writes, “Much of our ministry today is law without gospel, exhortation without news, instructions without an announcement, deeds without creeds, with the accent on ‘What Would Jesus Do?’ rather than ‘What Has Jesus Done?’ None of us is immune to this indictment that we are losing our focus upon, confidence in, and increasingly even our knowledge of the greatest story ever told.”¹⁶

The problem with much of our preaching is that we have focused on what we ought to do before we have fully immersed ourselves in the reality of what Jesus has done. This does not necessarily mean that Jesus has to be preached from all texts. What it means is the whole of Scripture must be presented, even while the preacher preaches just parts of Scripture. When we lose sight of the gospel, we preach salvation through keeping rules (moralism).¹⁷ Most preachers do not call this moralism, but when the message is disproportionally focused on how God wants His people to live, without first proclaiming the gospel, the preacher falls into the danger of teaching law without grace. There are texts that clearly speak about what we ought to do and they must be preached as direct commandments. I am not advocating preaching everything with the conclusion of grace, when the text concludes with exhortation. What I am saying is that even in the conclusion

¹⁶ Michael Scott Horton, *Christless Christianity: The Alternative Gospel of the American Church* (Grand Rapids, MI: Baker, 2008), 106.

¹⁷ Timothy Keller, *Galatians for You: For Reading, for Feeding, for Leading* (UK: 2013), 2134. Kindle.

of exhortation, the grace of God that enables us to obey Him needs to be present. It is not wrong for people to desire holiness in their lives and to try and live according to the Scriptures. The problem is that no one can fully please God by the way they live their lives. People are not saved because of their deeds. Yet people keep looking for ways to be accepted by God, when in fact they are already accepted and saved by God's grace. Many sermons today are about what the listeners must do, rather than what God has done. Even when preachers teach on what people must do as Christians, the basic theology of the gospel needs to be present in those sermons. What is truly important is that God's plan for the gospel must be at the foundation of all sermons, either verbally or nonverbally (in the basic theological framework of the sermon). Bryan Chapell writes:

Many Old Testament passages make no explicit reference to Christ's "substitutionary, penal death and bodily resurrection." New Testament texts abound that commend moral behaviors with no mention of the cross, the resurrection, the Holy Spirit, or God's enabling grace. Can we really be expositors and bring out of a text what it does not *seem* to mention? The answer lies in an axiom mentioned earlier: Context is part of text. No text exists in isolation from other texts or from the overarching biblical message.¹⁸

Chapell writes this as a response to those who question expository preaching that proclaims Jesus from a text where there is no actual mention of Jesus and the cross. Chapell's answer is that the preacher ought to see the whole of Scripture as carrying one overarching message of the gospel: the message of the salvation that comes through Jesus. Others might ask: does that mean we should not preach the imperatives of the Bible or the law found in the Old Testament? Definitely not. On the contrary, because of the gospel, preachers can now fully preach the law and the imperatives in the Bible.

¹⁸ Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2005), 275.

Because of the gospel, the law can be preached without condemnation, simply in order to show the necessity for the gospel. “Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. So then, the law was our guardian until Christ came, in order that we might be justified by faith” (Gal 3:23-24). The imperatives of how to live as Christians are a mandate to live in holiness, not “in order to please God,” but “because” we are God’s children with whom God is already pleased. “You are my beloved Son; with you I am well pleased” (Mark 1:11). Again, it is not “in order to” be loved, but “because” God has loved. These are two completely different motivations behind the actions.¹⁹ The gospel frees the preacher to preach the imperatives without condemnation, but with love and encouragement, because the one who makes our actions possible is the power of the Holy Spirit, given to us through Jesus Christ.

On a more practical note, how can preachers preach the whole Scripture of both the gospel and the law? Michael Horton finds this formula in the letters of Paul: “If the gospel is all about what Jesus has done rather than what we must do, what should I do with the imperatives in the Bible?....As I have already pointed out, this movement from doctrine (God’s deeds) to doxology (our thankful worship) to duties (our reasonable service) is the direction that God’s Word typically takes.”²⁰ We are to preach both the gospel and the law; what God has done and what the people must do, and the way we can do that is by following the order of doctrine, doxology and duties, as found in the Scriptures. The proclamation of the gospel (Creation, Fall and Redemption through the Cross) comes first. Then the importance of giving glory for what God has done, and after

¹⁹ Keller, *Galatians for You*, 517. Kindle.

²⁰ Horton, *Christless Christianity*, 106.

that the preacher can move on to how the listeners should react to that truth. This is true in practice also. I haven't seen many people changed because of guilt (laws and imperatives), but I have seen many who have changed because of the grace they have received (gospel). Guilt is part of what make us repent, but it is not the ultimate agent of change in people's lives. I have not yet seen a missionary who became one out of guilt, but have seen many who went out because of the love they received through the gospel. The sermon must be most of all about grace, not guilt. It must be about what God has done before it is about what we must do.

The way in which the gospel is related to mentoring is in the call to relationship with God. The gospel, in proclaiming what Jesus has done before what we need to do, shows that our relationship with God is initiated and sustained by Him. One of the key factors in mentoring is relationship. The mentee does not just gather information or knowledge from the mentor. He or she learns from the mentor's life through relationship. It is the transmission of life and not only the transmission of knowledge. The preaching of the gospel not only provides information, but also transformation.²¹ David Randolph, writing on transformation through preaching, states that "the content of preaching is often referred to as if it were a thing. However, 'it' is experienced as if 'it' is a person."²² Jesus initiates the mentoring relationship with us, and the Holy Spirit continues that relationship: "But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you" (John 14:26). The gospel is one of the clearest calls for relationship in which Jesus does not

²¹ Michael Duduit, *Preaching with Power: Dynamic Insights from Twenty Top Communicators* (Grand Rapids, MI: Baker Books, 2006), 100. Kindle.

²² David James Randolph, *The Renewal of Preaching in the Twenty-First Century* (Babylon, NY: Hanging Garden Press, 1998), 26.

only tell us about life, but comes in our lives to give us true life. The Apostle John closes his gospel as follows: “But these are written so that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name” (John 20:31).

(3) We Are Called by God with the Task to Preach to the World (Model of Mentoring)

Now I want to turn to the question of “who are we to preach (to)?” There are two dimensions to this question. One is “who are *we* to preach?” in the sense of “what authority does the preacher have?” This question comes from the postmodern idea that truth is relative and that no-one should impose their ideas upon other people. It also comes from the idea that no-one is perfect and therefore no-one can understand the truth, even if it is present in the Bible. Here the authority of the preacher as well as the authority of Scripture is being questioned. The second dimension to the question “Who are we to preach (*to*)?” concerns the audience, that is, “To whom are we to preach?” This is a question that preachers must ask constantly, because it relates to the identity of their audience as they preach. The key biblical text that answers these two questions can be found in the book of Romans:

For “everyone who calls on the name of the Lord will be saved.” How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, “How beautiful are the feet of those who preach the good news!” But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?” So faith comes from hearing, and hearing through the word of Christ (Rom 10:13-17).

Paul raises a series of questions and provides the answers to each. The main idea is that people are saved by the gospel as they hear it from those who are sent to them to preach the good news. The first word we want to look at is “sent” (10:15). The Greek word is *apostello* (send, send off). This is where we get the word Apostle. God has called believers to share the good news of salvation. According to Everett Harrison, this word “suggests at least two things: that one operates under a higher authority and that one’s message does not originate with oneself but is given by the sending authority. The OT prophets had been sent in these two respects. So was the Lord Jesus (Jn 3:34; 7:16). The apostles also received their commission from the risen Lord (Jn 20:21; cf. Ro 1:1).”²³ The preachers are the ones sent to preach the gospel and their authority comes from God who has called and sent them. The authority preachers have is given to them by God. To be clear, the Scripture passage above is not only talking of pastors who conduct formal preaching in the pulpit every week. It is given to all believers to go out and proclaim the good news. That is the general call. However, within that general call we see the Scripture speaks of different gifts and different roles in the church for specific callings. As for the pastors who preach the Word regularly in the pulpit, a clear commission is given to them through the second book of Timothy: “I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching” (2 Tim 4:1-2). The general call to share the gospel and the specific call to the elders in the church to preach the Word is the ultimate calling for pastors and preachers of God’s Word.

²³ K. L. Barker, *Expositor’s Bible Commentary*, Abridged: New Testament ed. (Grand Rapids, MI: Zondervan, 1994), 576.

In the New Testament, our ultimate role model, Jesus, says he came to earth to preach the gospel: “And he said to them, ‘Let us go on to the next towns, that I may preach there also, for that is why I came out.’ And he went throughout all Galilee, preaching in their synagogues and casting out demons” (Mark 1:38-39). That is a huge statement, considering all the things Jesus did on earth. Preachers must be confident about their calling and the task given to them by God. Wiersbe writes that “preaching is important because God has ordained preaching!”²⁴ No one is perfect in their understanding of the Scriptures, and certainly all make mistakes, but the Bible clearly shows that God has called preachers for this task. Pastors are called to preach the gospel. Their authority rests on the Scriptures and on the one who called them. It is sad to see that at times preachers have bought into the postmodern idea that truth is relative and they cannot claim or proclaim the truth. God proclaimed the truth through Scripture and called preachers to proclaim it with confidence in the Holy Scripture. Preachers must thus study carefully, asking God’s wisdom that they might understand the Word correctly.

Now I want to turn to the second dimension of the question: “Who are we to preach (*to*)?” Romans 10, above, shows us that we are to preach to all people so they might have faith and be saved. We are called to preach to all people. The first key factor is that we preach to people. At times the preacher becomes more preoccupied with the act of preaching than with the people who are to hear and who need the message for faith and salvation. The preacher can get caught up in writing a great sermon and end up losing sight of the real people who will be hearing the message. Scott Gibson speaks of preaching as a means to grow people into maturity. He writes, “Preaching is a means of

²⁴ Wiersbe, *The Dynamics of Preaching*, 14.

discipleship, a shaping of men and women into the people God wants them to be—growing, deep believers able to face the world in which they live because they have been nurtured to do so by the Word.”²⁵ This calls for a deeper understanding of the people we are preaching to and an understanding that preaching is ultimately about people. This statement does not contradict the idea (above) that preaching is about God and not about people. It is foremost about God, but preaching makes sense when we talk to people in a way they understand and that benefits them (they get faith and become saved). Randy Pope says, “Preaching is not talking to people about the Bible; it is talking to people about themselves from the Bible.”²⁶ It begins with the Bible, but reaches people with real power and transformation. If we lose sight of the people we are preaching to, we will end up remaining in the ancient world and not making the bridge to the modern world.²⁷ One image that comes to mind is that of a conceptual car created by a great car designer. It might look wonderful and polished in drawings and mockups, but unless it becomes a real car people can drive, it is not really a car. At times our sermons can be extremely polished, modern and well composed, but unless they speak to people, they are not real sermons, or at least, not life-transforming proclamations of God’s Word.

The other key factor in preaching to all people is that we preach to *all* of them: Christians and non-Christians, believers and non-believers. John writes, “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life” (John 3:16). One of the things preachers often forget is who

²⁵ Scott M. Gibson, *Preaching with a Plan: Sermon Strategies for Growing Mature Believers* (Grand Rapids, MI: Baker Books, 2012), 153-155. Kindle.

²⁶ Randy Pope, "Preaching in Prevailing Church, An Interview with Randy Pope," *Preaching*, 21, no. 4 (Jan-Feb 2006), 46.

²⁷ John R. W. Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century*, 1st American ed. (Grand Rapids, MI: W.B. Eerdmans, 1982), 10.

they are speaking to, or who they need to be speaking to as they preach. Many times they automatically resort to the preacher's mode and speak only to the believers in the congregation, and in their Christian cultural language. One must remember that preaching is proclaiming the gospel to save the lost and make God known to all, not merely to satisfy the needs of church people. It is important that the preacher speaks to the believers for their edification and growth. However, just as Jesus claimed that the reason he came was to preach, the gospel is the good news that comes to sinners and the lost as well as those Christians in need of rediscovering the gospel. Andy Stanley, who is an excellent example of someone speaking to both church and unchurched people, writes, "All the senior pastors I've talked to are adamant about wanting unchurched people to attend and connect with their churches.... But many of these same pastors approach the communication piece of the weekend as if there aren't any unbelievers in the house. They preach as if everybody present is a believer and attends every week."²⁸ One thing that is clear though, is that preachers need to be more active and more intentional in communicating the gospel to the lost in and outside the church. They need to remember how Jesus spoke to both religious and non-religious people of his time. He spoke to the Pharisees, tax collectors, prostitutes and all sorts of lost people. Preachers need to stop preaching just to the choir and start speaking today's language to communicate the truth to the people who need it the most. "Who are we to preach *to*?" The answer is: all people in the world, both the church and unchurched, people who need to hear the gospel for the first time or re-hear it in the right way. The ultimate and the highest calling for

²⁸ Andy Stanley, *Deep and Wide: Creating Churches Unchurched People Love to Attend* (Grand Rapids, MI: Zondervan, 2012), 230. Kindle.

preachers is to proclaim the gospel. And the authority for the task comes from God through the Holy Scriptures.

This idea of preaching to all people is related to mentoring, in that mentoring is a deeply personal practice. There can be no mentoring without people. We can write a good sermon with the Bible and a note pad, but unless it is written with real living people in mind, it will not be a transformational sermon. In the same way, only when the sermon reaches the ears and the hearts of the people, can it have the effect of guiding their lives in the right direction as a mentor would do with a mentee. Harry Emerson Fosdick speaks of preaching as counseling²⁹ and Rodney Cooper develops the idea further saying that preaching can be a form of guidance, “educating people about choices available or helping them to find and to live according to biblical values and beliefs.”³⁰ In a similar way, preaching can be a form of mentoring that happens between the preacher (mentor) and the congregation (mentees). Wiersbe writes, “For some reason, many ministers have the absurd idea that they must choose between being effective preachers or caring pastors, as if there were two callings to ministry instead of one.”³¹ While preaching is a form of public speaking, it can still be deeply personal when God reaches the individual through the sermon. Jayme Hull writes about mentoring, “The Bible references ‘one another’ over a hundred times—from ‘love one another’ to ‘build one another up’ to ‘pray for one another.’ Mentoring is, in its essence, just doing what Jesus said.”³² In order to do what Jesus said, there needs to be the Word of God, the preacher who proclaims it and

²⁹ Scott M. Gibson, *Preaching to a Shifting Culture: 12 Perspectives on Communicating That Connects* (Grand Rapids, MI: Baker Books, 2004), 161.

³⁰ Gibson, *Preaching to a Shifting Culture*, 166.

³¹ Wiersbe, *The Dynamics of Preaching*, 46.

³² Jayme Lee Hull, *Face to Face: Discover How Mentoring Can Change Your Life* (Chicago, IL: Moody Publishers, 2016), 218. Kindle.

the interaction between “one another” as the people of God. Deeply personal and relational mentoring can happen through our preaching.

Models of Mentoring in the Bible

The theology of preaching outlined above makes it clear that preaching is the proclamation of God’s Word as revealed in the Holy Scriptures (tool for mentoring). The central message of the Scriptures is the gospel of Jesus Christ (call for mentoring). The task is given to those God calls in order to reach all people in the world (form of mentoring). We can see how both preaching *and* mentoring, as well as preaching *as* mentoring, represent a significant call for Christians and for preachers. The following section is a survey of models of mentoring found in the Bible.

The Bible is full of examples of where the Word of God is transmitted and the church is advanced through a mentoring process of one leader to another. Since God uses people as instruments for His Kingdom, it is natural that relationships in life settings are a large part of continuing the work of God in this world. In the New Testament, Jesus came to us as a person and began the church by bringing people together and mentoring them to further expand the movement. Those disciples continued to mentor other people to raise them as leaders of the church. The early church has many examples of mentoring. I will go over various mentoring styles in the early church, as well as some examples from the Old Testament.

Jesus and His Disciples

Since this thesis is about the church, let me begin with Jesus' first words about the church. In Matthew 16:17, Jesus says he will build his church on "this rock," which refers to Peter's confession of who Christ is. The Greek word used for church is *ekklesia*,³³ which means: 1. a regularly summoned legislative body, assembly. 2. a casual gathering of people, an assemblage, gathering.³⁴ This definition clearly shows that Jesus is not talking about the institutional aspect of the church, but the coming together of people who believe in Christ as their savior. Stanley writes: "An *ekklesia* was simply a gathering or an assembly of people called out for a specific purpose. *Ekklesia* never referred to a specific place, only a specific gathering."³⁵ The most basic and foundational form of the church is that of a relational group of people. Although the church as the community of God only takes shape later in the book of Acts, Jesus begins the church movement when he calls the disciples to follow him.

One of the first things Jesus does as he begins his public ministry, is to gather disciples. "When Jesus called his disciples, his request was significant: leave everything and follow him. This was more than sharing coffee a couple times a month. He took the mentor-protégé model to another level, choosing to mentor the Twelve within the context of relational proximity. They lived together."³⁶ When Jesus calls them, he does not begin with the description of future plans for the church, nor does Jesus elaborate on the

³³ It is a combination of the word "*ek*" (from, out of, away from) and "*kaleo*" (call; summon; name).

³⁴ Frederick W. Danker, Walter Bauer, and William Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 303. Logos Bible Software.

³⁵ Stanley, *Deep and Wide*, 59.

³⁶ Keith E. Webb, *Coaching In Ministry: How Busy Church Leaders Can Multiply Their Ministry Impact* (Active Results LLC, 2015), 338. Kindle.

ministries the disciples might do in the future. Jesus calls them by saying “follow me” (Matt 4:19, Mark 1:17). This is a relational calling and not an institutional hiring of staff for the future church organization. Jesus does not begin by giving them a ministry, but by calling them into relationship with him. Howard Hendricks writes, “The principle of modeling is underscored by the doctrine of the Incarnation, the truth that God became flesh. Of the infinity of ways that an infinite God could have revealed Himself to humanity, His primary means was through a human being, Jesus Christ.”³⁷

From among his disciples, Jesus selects twelve. The Scripture states: “And he went up on the mountain and called to him those whom he desired, and they came to him. And he appointed twelve (whom he also named apostles) so that they might be with him and he might send them out to preach and have authority to cast out demons” (Mark 3:13-15). Here we see the first purpose of the calling, which is “so that they might be with him.” They are called to relationship with Jesus. After that, they are called to ministry, that “he might send them out to preach and have authority to cast out demons.” Grant Osborn writes:

From among the wider group of those who follow him, Jesus selects 12 men (Mt 10:1–4; Mk 3:13–19; Lk 6:12–16), who maintain with him a particularly close relationship, receiving private instruction and witnessing his miracles and controversy with the Jewish authorities. On one occasion, Jesus sends these men out to preach the message of repentance, to cast out demons, and to heal the sick, that is, to minister in ways that were characteristic of his own work (Mt 10:1–15; Mk 6:7–13, 30; Lk 9:1–6).³⁸

³⁷ Howard G. Hendricks and William Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago, IL: Moody Press, 1995), 394. Kindle.

³⁸ Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 132. Logos Bible Software.

Jesus' approach to his disciples is personal and relational in nature. This is the way Jesus chooses to create and expand the church. Jesus picks the disciples not because of their skills, which are not very impressive, but for their kingdom potential.³⁹ Then Jesus goes on to train them for the Kingdom work. The disciples not only learn from Jesus' teachings and miracles, but from his life. Jesus teaches by doing.⁴⁰ The disciples learn through personal encounters, such as Jesus coming to their defense, letting them go through difficult circumstances, serving them, and above all, through many rebukes. When the Pharisees criticize the disciples for plucking the grain on the Sabbath, Jesus comes to their defense by telling them the account of David eating the food of the priest (Matt 12:1-8). When the Pharisees criticize the disciples for not washing their hands, Jesus comes to their defense by pointing to the importance of the heart (Matt 15:1-9). At other times, Jesus puts the disciples through different trials. He brings the disciples through the storm while he sleeps in the boat (Mark 4:35). Jesus comes to the disciples in the boat by walking on water and lets Peter also try to walk on water even though this results in failure (Matt 14:22-33). Jesus sends the disciples out two by two, instructing them to take no bread, bag or money (Mark 6:6-13). He teaches them to serve by serving them first (John 13:14-17). There are many more incidents where Jesus teaches the disciples by rebuking them. Jesus becomes indignant with the disciples for preventing the children from coming to him (Mark 10:13-16). Jesus rebukes the small faith of the disciples when they are unable to heal the epileptic boy (Matt 17:14-20). Jesus rebukes James and John for wanting a Samaritan village to be consumed by fire (Luke 9:51-56).

³⁹ Regi Campbell and Richard Chancy, *Mentor like Jesus* (Nashville, TN: B & H, 2009), 1362. Kindle.

⁴⁰ Campbell and Chancy, *Mentor like Jesus*, 2274. Kindle.

Jesus rebukes Peter by calling him Satan, for trying to prevent Jesus accepting his death (Mark 8:31-33). The ultimate teachings about how to live and how to die came as He died himself.⁴¹ Jesus' death as He trusted in God was the life lesson that His disciples eventually followed in their own deaths. These events show that Jesus not only trains the disciples through teaching them and having them experience ministry, but also by becoming their personal mentor and sharing every aspect of His life with them.

Barnabas and Paul

One of the major figures in the early church is the Apostle Paul. Yet Paul's beginning is not smooth. He begins as the persecutor of the early Christians until Jesus comes to him personally and calls him to be a leader in the early church movement (Acts 8:1-3, Acts 9). Even after Jesus' call and Paul's life change, it is not easy for him to gain the trust of the Apostles. Acts 9:26 reads: "And when he [Paul] had come to Jerusalem, he attempted to join the disciples. And they were all afraid of him, for they did not believe that he was a disciple." This was understandable because of Paul's reputation. However, there is someone who is willing to stand by Paul and eventually become his mentor, and his name is Barnabas. No matter how hard Paul tries to break into the circle of disciples, it is Barnabas who "broke the ice and essentially launched Paul's spiritual formation."⁴² "Barnabas took him and brought him to the apostles and declared to them how on the road he had seen the Lord, who spoke to him, and how at Damascus he had

⁴¹ Campbell and Chancy, *Mentor like Jesus*, 2417. Kindle.

⁴² Hendricks and Hendricks, *As Iron Sharpens Iron*, 423. Kindle.

preached boldly in the name of Jesus” (Acts 9:27). This is an example of peer mentoring,⁴³ where the mentor is of a similar age as the mentee.

Barnabas is a leader in the church and is trusted by the Apostles. We see this later in Acts 11, where the Apostles send Barnabas to investigate church growth in Antioch. Barnabas does not go alone, but goes instead to Tarsus to find Paul to take him along (Acts 11:25-26). Here we see the continuous mentoring of Paul by Barnabas. They spend a whole year in Antioch teaching many people (Acts 11:26). Their ministry seems to be successful in that they are first called “Christians” in Antioch (Acts 11:26). After this we see them being sent to Cyprus for the continuing ministry of the church (Acts 13:2). We know that as their ministry and influence grow, Paul begins to take a more prominent role in the early church. We see this not only from what happens later in the book, but also from the way Luke shifts the order of the names. Daniel Jon writes:

That Barnabas was Paul’s senior partner in the relationship is evident from the fact that Barnabas’ name is mentioned before Paul’s name in all Acts accounts thus far. But while recounting their stay in Paphos, Luke shifts to the name Paul for Saul just as he performs a miracle to effect the conversion of the Roman proconsul Sergius Paulus (13:8–12). At this point Luke begins to give Paul greater prominence than Barnabas in the mission narrative, calling their party “Paul and his company” (13:13) and mentioning Paul’s name several times before that of Barnabas (13:43, 46, 50).⁴⁴

Yet we must not forget where Paul comes from and the role of Barnabas in bringing out Paul’s leadership potential. It is foremost the work of God that brings Paul to be the leader in the church, but Barnabas plays an important role as a mentor in the process. Barnabas’ role with Paul is so important that Hendricks writes, “Were it not for

⁴³ Hendricks and Hendricks, *As Iron Sharpens Iron*, 464. Kindle.

⁴⁴ Jon B. Daniels, "Barnabas (Person)," vol. 1, *The Anchor Bible Dictionary* (New York: Doubleday, 1992), 610. Logos Bible Software.

Barnabas, who knows what would have happened to Saul— or to the early church?”⁴⁵

Their partnership continues through other ministries in the coming chapters of Acts until they have a sharp disagreement and are set apart because of Mark (Acts 15:36-41). When Paul and Barnabas are getting ready to visit the churches, Barnabas wants to take Mark with them, but Paul refuses to do so because Mark once withdrew from them during another ministry. Paul takes Silas and Barnabas takes Mark and they go their separate ways. Here we see Barnabas still in the role of mentoring people, despite their previous failures or shortcomings. Robert Clinton writes:

At the time of this conflict Paul had not learned to be a mentor, and perhaps he did not have the gifts to be one. This may be borne out by Acts 15:41 where it is mentioned that Paul went through Syria and Cilicia “strengthening the churches.” It seems that Paul was interested in strengthening churches/groups, while Barnabas was more interested in developing potential leaders/individuals. Ryley says that “...without wronging Paul, it may be fairly enough wished that he had remembered how once he needed a champion and friend, and had found both comforter and advocate in Barnabas” (1893:111). However, since Paul calls Timothy “my dear son” in II Timothy 1:2, it is possible that Paul did learn to be a mentor through imitation modeling, although the phrase could refer more to a conversion experience rather than mentoring.⁴⁶

Barnabas is someone who focuses on raising leaders in the church and on mentoring great leaders such as Paul and Mark, the writer of the fourth gospel who becomes a great influence in the church. We know from the books of Timothy and Titus that Paul later becomes a mentor himself. While Barnabas is not the central figure in the book of Acts or in the early church records, we can see from his few appearances in the book of Acts how important his role is in the growth of the early church movement. The

⁴⁵ Hendricks and Hendricks, *As Iron Sharpens Iron*, 2065-2066. Kindle.

⁴⁶ Bobby Clinton and Laura Raab, *Barnabas: Encouraging Exhorter—A Study in Mentoring* (Altadena, CA: Barnabas Publishing, 1997), 47.

name Barnabas means “son of encouragement” (Acts 4:36). It is crucial that the church today learns from the life of Barnabas, and that more leaders become mentors like Barnabas to encourage younger leaders to step up to the mission that is given to them. Paul, Timothy and Titus

Just as Paul is mentored by Barnabas, we see Paul mentoring Timothy. The clearest examples are the letters of Paul to Timothy (1 & 2 Tim) in the New Testament. Together with Titus, these are part of what are called the “pastoral epistles.”⁴⁷ The fact that we have two books in the New Testament specifically written to Timothy by Paul is a serious statement of how important their relationship was. “Timothy is portrayed as a youthful, inexperienced protégé of Paul, intimidated by strong opposition, requiring the encouragement and instruction of his mentor on both personal and Church matters.”⁴⁸ At the beginning of the first book, Paul calls Timothy “my true child in faith” (1 Tim 1:2), and the letter is full of practical advice on how to lead the church. Ray Neste writes, “The stance of the author is that of a friend and father in the faith expressing personal concern over the well-being of a younger church leader and the church in which he ministers.”⁴⁹ The book begins by addressing the problem of false teachers (1 Tim 1:3) and gives the answer of teaching right theology and practice in church, such as: the proper way to worship (2:1-15), the offices of the churches such as overseers and deacons (3:1-13), discernment (4:1-5), how to be a good servant of Christ (4:6-16), and how to deal with different people in the church (5:1-6:2). Yet while the book contains specific direction, it

⁴⁷ F. L. Cross and Elizabeth A. Livingstone, *The Oxford Dictionary of the Christian Church*, 3rd ed. (Oxford; New York: Oxford University Press, 2005), 1634. Logos Bible Software.

⁴⁸ John Gillman, “Timothy (Person),” vol. 6, *The Anchor Bible Dictionary* (New York, NY: Doubleday, 1992), 560. Logos Bible Software.

⁴⁹ Crossway Bibles, *ESV: Study Bible: English Standard Version*, ESV text ed. (Wheaton, IL: Crossway Bibles, 2007), 2323. Logos Bible Software.

is more than simply instruction on how to run the church. “Paul gives Timothy very practical advice as to how a young preacher should deal with the different age and sex groups in the church.”⁵⁰ It is a call to live out the faith from someone who has experience of people and of church ministry. Neste writes, “Paul addresses the content of the false teaching only in passing but focuses on the fact that true Christianity is evidenced by lifestyles shaped by the gospel....First Timothy is a clear call for the church to live out in tangible ways the ethical implications of the gospel.”⁵¹ We also see Paul’s relationship to Timothy in other books of the New Testament. Paul meets Timothy, someone well-spoken of by other believers, in Derbe, and brings him along on his first and second missionary journeys (Acts 16:1-5, 19:22). Many of Paul’s letters state that Timothy is with him during the writing. Robert Dean summarized their relationship as following, “so close were Paul and Timothy that both names are listed as the authors of six of Paul’s letters (2 Cor. 1:1; Phil. 1:1; Col. 1:1; 1 Thess. 1:1; 2 Thess. 1:1; Philem. 1). In addition, Paul wrote two letters to Timothy (1 Tim. 1:2; 2 Tim. 1:2). As Paul’s ministry neared the end, he challenged Timothy to remain true to his calling (1 Tim. 1:18). As Paul faced death, he asked Timothy to come to be with him (2 Tim. 4:9).”⁵² This means Timothy is with Paul during his imprisonment in Rome and in many other places and times, which shows a very special relationship between them because of the amount of time they probably spent together.

The third book of the pastoral epistles is the book of Titus, written to another young leader of the church. While there is not much mention of Titus in other books, we

⁵⁰ Elwell and Beitzel, *Baker Encyclopedia of the Bible*, 2065. Logos Bible Software.

⁵¹ Bibles, *ESV: Study Bible*, 2322. Logos Bible Software.

⁵² Robert J. Dean, *Timothy*, ed. Chat Brand, Charles W. Draper, and Archie England, *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 1598. Logos Bible Software.

can deduce from this letter that Paul is his mentor. Paul calls Titus “my true child in a common faith” (Titus 1:4). In 1 Corinthians 8:23, Paul also called Titus “my partner and fellow worker for your benefit.” The letters to Timothy and Titus share many similar characteristics. These letters address the need for pastoral oversight in the churches.⁵³ They are also similar in the way they address the problem of false teachers and focus on living out faith as the solution to false teachings. Neste writes, “The theme of Titus is the inseparable link between faith and practice, belief and behavior. This truth is the basis for its critique of false teaching as well as its instruction in Christian living and qualifications for church leaders.”⁵⁴ One major difference between Timothy and Titus is that Titus is a Gentile. This is significant in the context of the first century, in the way it shows Paul truly reaching out to many different people to mentor them in the works of the church.

One thing we can see from the two cases above is that while Paul is interested in correct teaching and theology, he is much more interested in believers living out their faith in everyday life. Paul is not only sharing information and instruction, but is sharing his life by mentoring young leaders for the work of the church. Paul shares his life with his mentees and also writes letters of teaching and encouragement. It is not doctrine alone that holds the church in strength. The basic relational element is at the foundation of the early church. This is why it is clear that the church today needs to recover some of that relational mentoring in raising new leaders.

⁵³ Danker, Bauer, and Arndt, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (Chicago: University of Chicago Press, 2000), 736. Logos Bible Software.

⁵⁴ *ESV: Study Bible*, 2345. Logos Bible Software.

Mentoring in the Old Testament

The idea of God working through the mentoring process is also present throughout the Old Testament. In Genesis 12, God calls Abram to found the nation of Israel. When Abram believes the promise of offspring from the Lord, it is counted to him as righteousness (v. 6). “God treated him as a righteous man, and formed such a relationship with him, that he was placed in living fellowship with God. The foundation of this relationship was laid in the manner described in vv. 7–11.”⁵⁵ The goal in creating the nation of Israel is to bring restoration to the broken relationship between God and His creation. God does that through the covenant and ultimately through the death and resurrection of Jesus Christ. The nation that begins with Abram continues through his descendants “Isaac and Jacob, who would be in a special historical and spiritual relationship with God”⁵⁶ In the Scriptures we see God being called “the God of Abraham, Isaac and Jacob” (Gen 28:13, Exod 3:6, 1 Kgs 18:36, 1 Chr 29:18, Matt 22:32, Mark 12:26, Acts 3:13). This shows God working through the generations from one leader to another.⁵⁷ The Old Testament does not say much about their relationships with each other or contain specific stories of mentoring. So to say that Isaac learned from Abraham or that Jacob learned from Isaac might be an assumption. However, knowing the close relationship between family members and the way the Israelites saw themselves as the covenantal community⁵⁸ of God, it would be natural to assume fathers had great influence over their children in terms of their faith in God. One example can be seen in the story of

⁵⁵ Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*, vol. 1 (Peabody, MA: Hendrickson, 1996), 136. Logos Bible Software.

⁵⁶ R. K. Harrison, *Patriarchs*, ed. Chat Brand, Charles W. Draper, and Archie England, *Holman Illustrated Bible Dictionary* (Nashville, TN: Broadman & Holman, 2003), 1253. Logos Bible Software.

⁵⁷ Alexander, *Exodus*, 97. Logos Bible Software.

⁵⁸ V. H. Matthews, M. W. Chavalas, and J. H. Walton, *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: InterVarsity Press, 2000), Gen 17:9-14. Logos Bible Software.

the sacrifice of Isaac (Genesis 22). This is probably one of the most important events in Isaac's life. He is almost killed by his own father. Isaac is old enough to know what is happening. We see this in the way Isaac asks about the sacrifice (v. 7). David Reyburn writes, "And Isaac said... 'my father!' This address form should be translated in the natural way a son may address his father to get his attention before asking a perplexing question. In the context of the two walking along together, Speiser translates 'Isaac broke the silence and said to his father...'""⁵⁹ The story is mainly about Abraham's faith, but at the same time we can safely assume Isaac learns something about obedience and trust in God from his father Abraham. Just like any son, Isaac learns from good examples in life, but also from the bad ones. We see Isaac lying that his wife Rebekah is his sister to Abimelech, in order to save his own life (Gen 26:6-35). This is almost identical to what Abraham does with Sarah before Pharaoh (Gen 12:10-20) and Abimelech (Genesis 20). We all know the saying that children do not learn from our words, but from our actions. God working from one generation to another is a way of continuing to build upon the faith of the previous generation. In other words, mentoring is a large part of God raising leaders for His purpose.

In Exodus we see God raising Moses as a leader to bring the Israelites back to the promised land. Moses is a great leader whom God speaks to as a friend (Exod 33:11). Moses hears from God directly and does many great things, including receiving the Ten Commandments (Exodus 20). Even though Moses hears from God himself, he is mentored by another person in certain areas. When Moses uses his time unwisely in judging people from morning to evening, his father-in-law, Jethro, advises him to place

⁵⁹ William David Reyburn and Euan McG Fry, *A Handbook on Genesis, UBS Handbook Series* (New York: United Bible Societies, 1997), 491. Logos Bible Software.

chiefs among the people to help with the work. “Jethro did more than highlight Moses’ problem; he gave him some practical ideas for solving it.”⁶⁰ Even though Moses hears from God, he still needs people who will give him good advice. Moses has mentors such as Jethro, but is also a mentor to many. The book of Deuteronomy contains the sermons given by Moses to the people before they enter the promised land. The ultimate purpose is to teach the people to obey God and worship Him in the promised land.⁶¹ It is the book that contains the advice from one leader to the next generation concerning faith in God. The clearest example of Moses’ mentoring is Joshua, the leader who succeeds him in leading the Israelites. Joshua is with Moses from early on (Exod 17:8) and they go through the forty years of wilderness together. Joshua learns from Moses’ words and teachings, but probably the life they share together is the greater lesson that stays with Joshua. There are many more stories of mentoring in the Old Testament, such as Eli and Samuel (1 Samuel 3), Samuel and Saul (1 Samuel 10), Nathan and David (2 Samuel 12), Elijah and Elisha (1 Kgs 19:19-21) and Mordecai and Esther (Esther 2). Not all mentoring is successful or ideal, but it is an important part of raising future leaders for God’s Kingdom.

Conclusion

One of the main tools God uses to expand His kingdom is relationships. God initiated a relationship with us by creating us. Even though we have sinned and have been separated from God, the restoration of that relationship was accomplished through the

⁶⁰ Hendricks and Hendricks, *As Iron Sharpens Iron*, 2265. Kindle.

⁶¹ Allen C. Myers, *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans, 1987), 281. Logos Bible Software.

life, death and resurrection of Jesus Christ. Jesus called the disciples and became their mentor. At the end, Jesus gave them the command to continue making disciples to expand the church. This call to advance the church through the mentoring of leaders is the current task of the church. Pastors are to preach relationally as a form of mentoring, just as Jesus did. Pastors are also called to mentor young leaders in this important discipline of preaching. We are to preach relationally to the congregation, and mentor young leaders on how to do that. This is where mentoring and preaching come together. Preaching *and* mentoring, as well as preaching *as* mentoring, are among the most important calls for the leaders of the church.

CHAPTER 3

LITERATURE REVIEW

Literature on Mentoring

There are not many books dealing specifically with mentoring young pastors on the subject of preaching within the ministerial setting. While there are vast numbers of books that deal with mentoring, as well as many great books on the topic of preaching, it is hard to find works that contain these topics together. The few resources I have found have at most a chapter or two on preaching within the broader topic of mentoring young pastors. In this chapter I am therefore surveying these two types of literature separately. The first part looks at mentoring, coaching and leadership, and the second part at preaching. Since the topic of this thesis is training through mentoring in the area of preaching, I will not look at the broader concept of mentoring/coaching, but only at those aspects that will help in the formation of the training. The same goes for books on preaching. Rather than dealing with the subject of preaching in general, the relational aspects of preaching that are akin to mentoring are surveyed.

Mentoring vs. Teaching

Mentoring and coaching are widely-used terms that denote the process whereby someone with expertise and experience help others to excel in a given area. Because of their wide use in various fields, there are many different definitions for these words. Some use the two words interchangeably, while others indicate clear differences between them. Keith Webb differentiates mentoring from coaching, saying the former is the process of inputting, while the latter is the process of drawing out. He writes, “Mentoring

involves impartation — we are ‘putting in’ insight, strategy, or methodology into another person.”¹ For coaching, he states, “Coaching is a non-directive conversation in which the coach asks a person questions to prompt reflection into what God is saying to that person. The coaching process empowers the person to develop custom solutions for his or her problems or goals.”² Yet the authors of *Harvard Business Essentials* define the difference between coaching and mentoring as follows: coaching is “to correct inappropriate behaviors, improve performance, and impart skills that the employee needs to accept new responsibilities” and mentoring is “to support and guide personal growth of the protégé.”³ This is almost the opposite of Webb’s definition. It is thus clear that there is no consensus about the definition and use of these words, so in the remainder of this thesis, I use the two terms interchangeably to speak of the process of helping young leaders in the skills of preaching within the informal setting of church ministry. I also follow Robert Clinton’s definition of mentoring: “Mentoring is a relational process in which a mentor, who knows or has experienced something, transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree, at an appropriate time and manner, so that it facilitates development or empowerment.”⁴

One major difference I do want to point to concerning mentoring has to do with the concept/practice of teaching. Teaching is a more formal training that happens within the setting of classroom (e.g. Bible college or Theological Seminary). Martin Webster identifies the difference between mentoring and teaching as follows: “The focus of

¹ Keith E. Webb, *Coaching In Ministry: How Busy Church Leaders Can Multiply Their Ministry Impact* (Active Results LLC, 2015), 28.

² Webb, *Coaching In Ministry*, 28.

³ Harvard Business School, *Harvard Business Essentials: Coaching and Mentoring* (Boston, MA: Harvard Business School Press, 2004), 79.

⁴ Paul D. Stanley and J. Robert Clinton, *Connecting: The Mentoring Relationships You Need to Succeed in Life* (Colorado Springs, CO: NavPress, 1992), 40.

teaching is to impart knowledge and information through instruction and explanation.

And the goal for the student is usually to pass a test. Once again, learning has a one-way flow. However, unlike coaching, the closeness of the relationship between teacher and student is often low.”⁵ As for mentoring, he writes:

The role of the mentor is to build capability. The developmental mentor helps the learner discover their own wisdom by encouraging them to work towards career goals or develop self-reliance. The Mentor Helps the Learner Discover their Wisdom. The mentoring relationship is off-line—that is, the mentor does not have authority over the mentee—and centres on the learner’s personal goals. Because the relationship is mutually beneficial strong bonds are often forged. And these may outlast the lifetime of the mentoring relationship.⁶

Teaching can still contain an element of relationship as a means of bringing out the best in the student, but in most cases teaching is more focused in the direction of information and usually lasts for a certain period of time (e.g., over a semester or until graduation). By contrast, mentoring has a heavier emphasis on relationship and on helping the mentees discover the wisdom that is within them. This occurs more in the context of helping the young leaders write the best sermons for their own ministry contexts. It is not a one-way passage of information where the mentor tells the mentee what preaching is, but a process whereby they discover the message God has given them in their ministry context. This is the important point about coaching young leaders to preach. Webb writes, “I define coaching as: an ongoing intentional conversation that empowers a person or group to fully live out God’s calling. Coaching focuses on people’s

⁵ Leadership Thoughts, “The Difference Between Coaching and Mentoring,” accessed September 16, 2016. <http://www.leadershipthoughts.com/difference-between-coaching-and-mentoring>.

⁶ Leadership Thoughts, “The Difference Between Coaching and Mentoring.”

learning rather than us teaching. Coachees (those who are coached) are in the driver's seat."⁷ Webb describes the benefit of mentoring over teaching as follows:

Coaching may sound great, but you may be wondering how this fits with teaching. After all, didn't Jesus tell people what to do and how to believe? Aren't the Ten Commandments rather clear in telling us what God's expectations are of us in terms of lifestyle? Developing leaders requires that we teach and train others, does it not? Yes, yes, and yes! You'll get no argument from me. I love to teach and do regularly. The question is: What teaching methods are most effective for developing leaders? There's more to teaching than telling. It been shown again and again that adults learn better through dialogue and discovery than by someone lecturing to them.⁸

Webb is emphasizing the concept of learning through discovery within the mentoring process. To relate this idea to the thesis of this paper, young leaders in the Korean Methodist Church are not receiving enough academic training with regard to preaching. They are receiving even less in the area of mentoring from older pastors. Just teaching them the different concepts of preaching is not sufficient. A continuous relationship and ongoing coaching is needed within the Korean Methodist Church today. Teaching the basic concepts is definitely part of the training process, but along with teaching about concepts, a close and relational coaching is needed to further advance the knowledge and practice of preaching. To understand and apply this concept of mentoring further, two aspects of mentoring need to be looked at: the motives, and the method and qualification.

⁷ Webb, *Coaching In Ministry*, 21.

⁸ Webb, *Coaching In Ministry*, 22-23.

The Motives

Before we begin the process of mentoring, the question of why we are mentoring has to be addressed. This question helps us not only focus on the how, but also on the why of the mentoring of young pastors. As mentioned at the beginning, there is a great need for better preaching training within the Korean Methodist Church. However, the question of the motives of the mentor goes deeper than just the visible need of the mentees. As preachers, we know we preach because the gospel has to be preached to the world. Yet, when we are honest with ourselves, we find at times our desire for performance takes hold of our heart more than the need to share the gospel. This is why when we hear words such as, “We preach to express, not impress,”⁹ they resonate deeply in our hearts. In the same way, we need to examine our hearts as we begin to mentor others. At times the deeper motives must be acknowledged: to show off our knowledge of the subject or to correct the wrong in others. However, most books on mentoring make it clear that the process is all about the transformation of the mentees. The starting point in any mentoring has to be others. The ultimate goal is to raise up people for the Kingdom of God. Tony Dungy writes the following regarding the motives behind mentoring:

The single most important factor that differentiates mentor leaders from other leaders in any setting is their outward focus on others. Because mentor leaders are committed to building value into the lives of other people, it seems natural that they would want to cast their influence as widely as possible by creating a culture of mentoring. Unfortunately, too many leaders operate from a paradigm that asks, “How will this better me or better my organization?” “How will this improve the bottom line?” “How will this improve my chances of a bonus, a raise, or a promotion?” It’s not necessarily their fault that they think this way; the paradigm of self-advancement is one that most people in our society are familiar with, and it’s the foundation on which most leadership instruction is built. The mentor

⁹ Warren W. Wiersbe and David Wiersbe, *Ministering to the Mourning: A Practical Guide for Pastors, Church Leaders, and Other Caregivers*, 2nd ed. (Chicago, IL: Moody Publishers, 2006), 115.

leader, by contrast, looks at how he or she can benefit others—which ultimately benefits the individual and the organization.¹⁰

Dungy is not writing from the perspective of church leadership, but his words still resonate deeply with the church as organization. Once the young leader becomes better at preaching, it benefits the universal church and the entire Kingdom of God. Therefore, the basis for all of our mentoring is expanding the Kingdom of God. The greatest commandment we have in the bible is to love God and love others (Matt 22:36-40). It is written that all the Law and the Prophets hang on these two commandments. The motive behind any mentoring in the church has to be to love God and to love others. Regi Campbell writes, “Authentic mentoring, mentoring like Jesus did, involves selflessness. It says, ‘I’m going to give to you...put you first...let you learn from my mistakes, and get nothing in return.’ In a sense the mentor says, ‘I’ve paid the price (via my mistakes) to learn what I’ve learned. I’m going to give you the benefit of that price so you won’t have to pay it.’ Sounds a little like Jesus’ deal for us, doesn’t it.”¹¹ The author goes on to explain that the relationship between the mentor and the mentee is a three-way relationship and not two. God is in it. The reason one mentors another is because of God. Campbell writes:

Deciding to mentor isn’t a decision that’s just between me and that person or me and that group. That’s a world of twos. It’s me, the younger person who needs a mentor, and God. It’s me, the potential next-generation mentoring group, and God. God is the third party in every transaction...every situation...every decision. Our relationship with God isn’t as simple and straightforward as just being between Him and me or you. He’s always using a third party—our wives, our kids, our boss. He’s always connecting us with people of His purpose. I’s always “You

¹⁰ Tony Dungy and Nathan Whitaker, *The Mentor Leader* (Carol Stream, IL: Tyndale House Publishers, 2010), 453. Kindle.

¹¹ Regi Campbell and Richard Chancy, *Mentor like Jesus* (Nashville, TN: B & H, 2009), 747. Kindle.

and me, God.” It’s always, “Jesus, what would You have me do?” It’s always three, not two.¹²

This heart of putting others first is not only important, but also makes mentoring more effective. Dungy writes, “Mentor leadership works best when the ones being mentored are aware that the mentor leader has a genuine concern for their development and success. Those we lead will be more receptive if they believe we genuinely want them to succeed.”¹³ Caring for others also means that we care for them as persons and not as subjects to be fixed or corrected. James Houston calls the mentors “friends” and not just “fixers.”

When we are looking for help from the right kind of people, “fixers” or even “teachers” are not enough. Living in a technological society, we tend to reduce everything to instrumental knowledge that “fixes” everything.... We forget that the nurturing and caring relationship is inherent in effective teaching. Wisdom, after all, is much more than data processing.... The Greek philosophers were wiser when they stated that “thought is not meaningful without action; and action is not meaningful without friendship.” When a teacher acts kindly as a friend, the pupil is given much more encouragement and trust in the learning relationship. Wisdom, personified in a mentor, is thus the way of excellence (*arete*). It is a friend *who*-not *what*-helps me to live life more fully and not to feel cheated personally in the process.¹⁴

Putting others before us as we mentor them means we are thinking less of ourselves. It means we might not get the credit for the work we do or the hours we put in. Dungy writes:

Take a moment to think about your answer to this question: Am I prepared to have great success and not get any credit for it? Sure, if your business, your team, or your family does well, people will take notice—and they’ll notice who the

¹² Campbell and Chancy, *Mentor like Jesus*, 747. Kindle.

¹³ Dungy and Whitaker, *The Mentor Leader*, 178. Kindle.

¹⁴ J. M. Houston, *The Mentored Life: From Individualism to Personhood* (Colorado Springs, CO: NavPress, 2002), 16.

leader is. And you may be accorded some of the credit you feel you deserve. But if you do it right—if you really mentor others—more often than not, people will notice what a remarkably talented team, staff, or child you have rather than what a great coach, employer, or parent you are.¹⁵

This is a truly difficult task for the mentor, but one that is crucial. This is a call to become completely selfless. This can only be accomplished when the true motives of the mentor's heart are giving glory to God and raising up leaders for the church. Hopefully this insight can help mentors check their hearts before beginning the process of mentoring young leaders, for mentoring young leaders today is a necessity and it is also a great sacrifice; it is done not only for the mentee but for God and the church.

The Method and the Qualification

Once mentors have checked the motives of their hearts, they need to know how to go about mentoring. As we have seen above, the key difference between mentoring and teaching is that mentoring is a process of discovery rather than a process of inputting information. One key component in the process of discovery is the use of questions. Webb writes, “The use of powerful questions prompts reflection and creativity that produce customized solutions. These results often go well beyond the experience of either the coach or coachee. The process can actually generate new learning.”¹⁶ There are two important concepts found in those sentences. One is that the mentor does not need to have all the answers to the problems and the second is the importance of powerful questions. The importance of questions in mentoring is further developed in the latter part of this section. The first idea, of not having all the answers, is closely related to the

¹⁵ Dungy and Whitaker, *The Mentor Leader*, 536. Kindle.

¹⁶ Webb, *Coaching In Ministry*, 32.

qualifications of the mentor. Many naturally think that a mentor has to be better at something than the mentee. This might be an assumption that prevents many from becoming mentors: the thought that they might not have the necessary qualifications. Stanley speaks against that presumption as follows: “An effective coach does not need to possess more skills than the person he is coaching. You will never maximize your potential in any area without coaching. It is impossible. You may be good. You may even be better than everyone else. But without outside input you will never be as good as you could be. We all do better when somebody is watching and evaluating.”¹⁷ Then Stanley goes on to give the example of the tennis player, Andre Agassi, who had a coach who was not as skilled in tennis as he was, but nevertheless gave him the best advice necessary to improve the play. “Agassi is wise enough to recognize that age and experience do not diminish his need for a coach. In fact, the opposite is true. Age and experience don’t necessarily make us better. Age and experience have a tendency to leave us in a rut, doing the same thing the same way with no one around to spur us toward change.”¹⁸ This example demonstrates that everyone can be a mentor and they do not necessarily have to be better at the subject being coached than the mentee. This is a very important concept in the mentoring of preaching. One does not necessarily have to be better at preaching in order to mentor others. In fact, the whole notion of “better” cannot be applied to preaching in the way it is applied to tennis. This brings peace of mind and freedom to those who are mentoring. It should also bring the same freedom to the mentee, enabling them to learn from anybody.

¹⁷ Andy Stanley, *The Next Generation Leader: 5 Essentials for Those Who Will Shape the Future* (Sisters, OR: Multnomah, 2003), 104.

¹⁸ Stanley, *The Next Generation Leader*, 105.

This idea of learning together also fits very well with the concept of group mentoring. The training proposed in this thesis is not one-on-one mentoring, but working with a group of young pastors. Campbell says mentoring in groups is more powerful because of symbiosis or a “mutually beneficial relationship between different people of a group”¹⁹ and adds that “the point is that we stimulate each other intellectually. We stimulate each other spiritually.”²⁰ In this way, each participant (mentee) in the group can add valuable input and ideas and thus themselves become mentors for others.

To take this idea further, even if one is more skilled and more gifted in preaching than the mentee, it is important to step back and try to help the mentee discover the answer without inputting one’s own ideas or views. Liz Hall writes:

When you think the highest value you bring to your coaching client is your intellect, your brilliance, your awesome problem-solving abilities, your creativity, or your whatever, you get in the way. That’s because coaching is about bringing out the intellect, brilliance, awesome problem-solving ability and creativity of your client. Coaching is a chance for the client to shine, not for you to shine. This is why I often advise new coaches to take a dumb pill. Stop trying to be so smart. Stop trying to solve the client’s challenge. Stop trying to figure it all out. Stop trying to connect the client’s challenge to your own experience or a book you read or a class you took or an insight you’re having. But the truth is that it’s hard to stop those seemingly smart activities.²¹

It is all right not to know everything or to have all the answers. In fact, one should not mentor as if one knew it all and had all the answers. Mentoring is the process of helping the mentees discover the gift that God has given them as preachers. The mentor shares the life, love and insight that God has given them. Stanley writes:

¹⁹ Regi Campbell, *The Mentoring Manifesto: A Radical Plan to Change the World a Few Men at a Time* (Nashville, TN: B & H, 2012), 300. Kindle.

²⁰ Campbell, *The Mentoring Manifesto*, 300. Kindle.

²¹ Chad Hall, *The Coaching Mindset: 8 Ways to Think Like a Coach* (2015), 56-62. Kindle.

Don't miss this: As a leader, you are not responsible for knowing everything there is to know about leadership. But you are responsible for sharing what you do know with the leaders around you. And as you pour into their cup what God and others have poured into yours, they will go farther, faster too. They will be better leaders for having known you. Get a coach and you will never stop improving. Become a coach and ensure the improvement of those around you.²²

This advice leads the mentor to take the attitude of a guide, rather than a teacher.

It instills humility in knowing that one does not have all the answers and gives the freedom to pour out what one has received from God. Rather than trying to give the mentee all the answers with regard to the formation of the sermon, the mentor helps them find the best sermon from the text for the context the mentees are in. Jeff Galley writes, “The path to becoming a good Inquisitor begins with recognizing that your value as a people-developer is less about what you already know and more about being a flexible navigator. The best way to truly help others is to join them on their journey and then lead them in thinking through and processing their own ideas. And how that happens is by wrestling with good questions.”²³ An excellent image of this is provided by Hendricks who portrays the mentor as someone flying a kite: “The process of mentoring is like a man flying a kite. The kite does the flying, but it needs the man’s help to take advantage of the wind. Kites don’t fly on their own—unless they are out of control, in which case they are completely at the mercy of shifts in the wind and the downward pull of gravity.”²⁴ This analogy illustrates the idea of letting the mentee do the work of wrestling

²² Stanley, *The Next Generation Leader*, 127.

²³ Jeff Galley, Jerry Hurley, and Ginger Ward, *Conversations: Turn Your Everyday Discussions Into Life-Giving Moments* (Life.Church, 2015), 519-522. Kindle.

²⁴ Howard G. Hendricks and William Hendricks, *As Iron Sharpens Iron: Building Character in a Mentoring Relationship* (Chicago, IL: Moody Press, 1995), 3058. Kindle.

with the text and finding the sermon him or herself. In that process, the mentor is not making the mentees' sermons, but helping them find their own.

As seen at the beginning of this section, powerful questions are a key component in the mentoring process of preaching. Study after study has shown the benefit of questions as one of the best learning methods. Tony Stoltzfus writes, "Questions hold the power to cause us to think, create answers we believe in, and motivate us to act on our ideas. Asking moves us beyond passive acceptance of what others say, or staying stuck in present circumstances, to aggressively applying our creative ability to the problem."²⁵ Webb has a similar idea about questions: "Adults learn best through dialogue, and questions promote dialogue. Good questions cause people to dig deep in their souls to find answers. Research shows change begins the moment a question is asked"²⁶ Church consultant Lyle Schaller's experience confirms this. He writes: "The most effective way to influence both individual and institutional behavior is to ask questions."²⁷ Galley gives the reason for this effectiveness in asking questions as follows:

But why are questions so powerful? Brain research is teaching us more all the time about how we process information, make decisions, and respond to people around us. One recent breakthrough from Dr. David Rock, founder of the NeuroLeadership Group, seems to indicate that when another person offers you advice—or even simply shares an opinion with you—your brain tends to interpret that as a threat to your own ideas. Conversely, your brain typically responds to a question in exactly the opposite manner. Rather than viewing a question as a threat, your brain actually embraces it, almost as a reward. Pondering a question kicks off a process inside your brain where your synapses begin firing rapidly, making all sorts of new connections. questions are powerful because they help us stop and think without feeling threatened.²⁸

²⁵ Tony Stoltzfus, *Coaching Questions: A Coach's Guide to Powerful Asking Skills* (Virginia Beach, VA: Coach22 Bookstore LLC, 2008), 169-171. Kindle.

²⁶ Webb, *Coaching In Ministry*, 45.

²⁷ Lyle E. Schaller, *The Interventionist* (Nashville, TN: Abingdon Press, 1997), 210.

²⁸ Galley, Hurley, and Ward, *Conversations*, 479-495. Kindle.

This fits perfectly with the topic of preaching. Because preaching has a component of public speaking and performance (even though it is not a performance), to give and receive feedback on one's preaching is not easy. Even loving, sensitive feedback can be received by the preacher as a threat. Therefore, rather than correcting mentees or suggesting a better alternative to their sermon, asking questions about how they might improve their sermon is a much more effective way to mentor. This does not mean the whole mentoring session will be made up of questions. There needs to be a part where the mentor teaches basic principles with regard to the different elements of preaching (e.g., expository preaching, introduction, conclusion, outline, illustrations), and also where the mentee is given feedback on aspects they need to correct. Yet keeping those elements to the minimum and offering opportunities for mentees to find the best solution is the key to mentoring. Galley has the following advice about giving feedback:

If you do choose to offer feedback, keep it minimal; don't overwhelm. Your objective should always be simply to facilitate them with enough questions that they can successfully arrive at their own answers. Even if they ask you for your opinion, say something like, "Sure, I'll give you my opinion. But first I'd like to hear what you think about it. Then I'll ask you a few questions that might help you think your way through."²⁹

One way the mentor can apply this idea is to create a set of questions for each principle being taught and touched upon during the mentoring sessions. These questions will not only help the mentee during the mentoring session, but are something they can continue to use on their own after the mentoring sessions are over³⁰. They can become a

²⁹ Galley, Hurley, and Ward, *Conversations*, 883-886. Kindle.

³⁰ The questions can be found in Appendix C.

tool the mentee can return to again and again in order to see if this is the best possible sermon they can create and deliver.

To summarize this section on the mentoring literature: the reason mentoring is chosen over teaching for young preachers is because of the church context, which is relational and personal. The key component of mentoring is helping young pastors discover the road to a better sermon from within; from the gifts God has given to each. The mentor needs to understand that they are not telling the mentees what to do, but are there to guide in developing the potential God has given to these young leaders. As the mentor begins the process of mentoring, the motives behind this process ought to be the glory of God and the benefit of the young leaders. This means the mentor might not receive the glory for the work and must not seek it either. Also, the mentor does not need to know all the answers about preaching, nor should they think they do or act as if they do. Mentoring is not a one-way transmission of information, but a journey where both the mentor and the mentee find the best solution for the task God has given them as preachers. One of the best tools for doing this is by creating a powerful set of questions and applying them in the mentoring session.

Literature on Preaching

I now move to the literature on the subject of preaching. In this section, two important aspects of relational preaching that are akin to mentoring are surveyed: (1) knowing God's Word relationally; and (2) proclaiming God's Word relationally. Two major components of a sermon are the Bible and the people the Word is being proclaimed to. Stott writes that "a true sermon bridges the gulf between the biblical and the modern

worlds, and must be equally earthed in both.”³¹ Preachers are to know the Scriptures and know the congregation. Here, I am using the word “know” in the biblical sense, which is more than just intellectual understanding. Allen Myers writes, “[K]nowledge in the Old Testament connotes an intimate acquaintance with something. This is not so much knowledge ‘about,’ in the sense of an objective, mental apprehension. Rather, a personal relationship is implied between an individual and the object...a social relationship between two people...or a sexual relationship between husband and wife.”³² In the New Testament, we see Mary responding to the angel who informs her of her pregnancy by saying “how will this be since I do not know a man” (Luke 1:34). Mary is not saying she does not know a man *intellectually*, but that she does not have a *relationship* with a man. The first task of preaching is to study and experience the Word of God. I call this “relational expository preaching.” The next step is to study and relate to the people we preach to. I call this “relational sermon planning.”

Relational Expository Preaching

In this section, definitions of expository preaching by different authors are surveyed and interacted with in order to formulate a definition of relational expository preaching. The goal is to come up with a more practical and relational definition to be presented during the preaching training. Here are some definitions of expository preaching from different authors:

³¹ John R. W. Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century*, 1st American ed. (Grand Rapids, MI: W.B. Eerdmans, 1982), 10.

³² Allen C. Myers, *The Eerdmans Bible Dictionary* (Grand Rapids, MI: Eerdmans, 1987), 631. Logos Bible Software.

- Haddon Robinson: Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers.³³
- Bryan Chapell: A message whose structure and thought are derived from a biblical text, that covers the scope of the text, and that explains the features and context of the text in order to disclose the enduring principles for faithful thinking, living, and worship intended by the Spirit, who inspired the text.³⁴
- Donald Sunukjian: To present the true and exact meaning of the biblical text (“Look at what God is saying...”) in a manner that is relevant to the contemporary listener (“...to us”).³⁵
- John Stott: To expound Scripture is to open up the inspired text with such faithfulness and sensitivity that God’s voice is heard and his people obey him.³⁶

The commonality in all the above definitions is that the source of the sermon is the Word of God. That Word is given to us so we can understand it through proper interpretation and apply it to those living in the present. That is the thrust of expository preaching. The source and the authority of the sermon lies in the Scriptures. One of the greatest misunderstandings of expository preaching is to think of it as a style or method

³³ Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2001), 21.

³⁴ Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2005), 31.

³⁵ Donald R. Sunukjian, *Invitation to Biblical Preaching: Proclaiming Truth with Clarity and Relevance* (Grand Rapids, MI: Kregel, 2007), 9-10.

³⁶ John R. W. Stott, "A Definition of Biblical Preaching," in *The Art and Craft of Biblical Preaching*, ed. Haddon W. Robinson and Craig Brian Larson (Grand Rapids, MI: Zondervan, 2005), 24.

of preaching (e.g., verse-by-verse or going through a book of the Bible). At times it can take on those forms, but “expository preaching at its core is more a philosophy than a method.” Robinson adds, “Whether or not we can be called expositors starts with our purpose and with our honest answer to the question: ‘Do you, as a preacher, endeavor to bend your thought to the Scriptures, or do you use the Scriptures to support your thought?’”³⁷ With this in mind, here are some critiques that can be made of the definitions given above. The purpose of these critiques is to interact with the definitions from the standpoint of relationship and mentoring, and not simply to evaluate them. Also, the critiques are limited to the authors’ written definitions. They have elaborated their full ideas about preaching in their books, and therefore many of the shortcomings identified below are probably dealt with elsewhere in their work. However, for the purpose of coming up with a comprehensive, yet memorable definition, only the content of these specific definitions will be addressed.

Robinson’s definition is the most comprehensive and complete of the four. It contains the three important preaching ideas of (1) a proper understanding of the text, (2) application to the preacher, and (3) application to the hearer. Yet its strength can also be a weakness, for Robinson’s long definition looks and sounds very technical. It is suited to the academic setting, but it is not the best definition to be communicated in the training of young preachers in ministry. It is not simple and memorable enough. It takes some effort to remember the different components of the definition. It also takes some effort to explain what each component means (e.g., biblical concept, personality and experience of the preacher). Just as the main idea of a sermon is most effective when it is simple and

³⁷ Robinson, *Biblical Preaching*, 22.

memorable, so too the definition of expository preaching is more effective if it is also expressed in a simple and memorable way.

Chapell's definition is similar to Robinson's in that it is detailed. It is also similar in that it is technical and complicated. One would have an even harder time remembering Chapell's definition of expository preaching than Robinson's. The definition also lacks any reference to the preacher. The application of the text to the preacher is an important component of the sermon process, since preaching is not merely the transmission of principles. John Owen writes, "A man only preaches a sermon well to others if he has first preached it to himself. If he does not thrive on the 'food' he prepares, he will not be skilled at making it appetizing for others. If the Word does not dwell in power in us, it will not pass in power from us."³⁸ Chapell's definition does contain some elements of application, such as faithful thinking, living, and worship, but there is no specific calling for application to the preacher or even to the listeners.

Sunukjian's definition is simple and memorable. It speaks of the necessity to know the true and exact meaning of the biblical text and to present that truth to the listener in a relevant way. It is memorable and speaks of two important components: the Scriptures and the congregation. However, it misses the important component of application to the preacher and to the listeners. If one were to follow what is in this definition, the preacher would just study the text and *present* it to the people. Yet preaching is not just delivering the knowledge of the Bible. Alistair Begg warns about proclaiming truth only: "Exposition is not simply a running commentary on a passage of Scripture. Nor is it a succession of word studies held loosely together by a few

³⁸ John Owen and William H. Goold, *The Works of John Owen*, vol. 16. (London: Banner of Truth Trust, 1965), 76.

illustrations. We should not even think of it in terms of the discovery and declaration of the central doctrine found in the passage.”³⁹ Sunukjian’s definition lacks the relational component of interacting with God as preacher and as listeners. Wiersbe writes, “if God isn’t speaking *to* me, how can he speak *through* me to others?”⁴⁰ This point becomes even clearer when one puts the two words found in the definition in parentheses together: “Look at what God is saying to us.” It is one thing to know and understand what God is saying to us and another thing to apply this in our lives.

Stott’s definition is also short and simple. What stands out is that even though it is short, it contains the three aspects of (1) Scripture, (2) the preacher’s interaction with the text, and (3) the listeners’ application. This definition describes the call for the preacher to come to the text faithfully, to hear the voice of God as preacher, and to have the people obey God. Stott’s definition is thus simple and comprehensible. The only negative thing is that it is not phrased in a memorable way so that people will get the idea from a first reading.

All of the above definitions have their strengths and weaknesses. They are the reference point in formulating a definition of experiential expository preaching. The key to formulating a definition of relational expository preaching is the relationality of God towards humanity. As we have seen in previous chapters, God is a relational God who calls us to relationship with Him and with others. Our sermons need to reflect that. As preachers, we are to interact with the Scriptures relationally and communicate the truth of Scripture to the people in a relational and experiential way. Thus, here is my definition:

³⁹ Alistair Begg, *Preaching for God's Glory* (Wheaton, IL: Crossway Books, 1999), 35.

⁴⁰ Warren W. Wiersbe, *The Dynamics of Preaching, Ministry Dynamics for a New Century* (Grand Rapids, MI: Baker Books, 1999), 113.

“Relational expository preaching is to experience the truth of the Bible and help people experience that truth relationally.” Three important components are included in the definition: (1) understanding the truth of the text; (2) the preacher experiencing that truth first; and (3) helping the listener apply the truth experientially. The word “truth” is important, since the heart of expository preaching is finding out the message of the text. It is the call to be true to the text. It is that truth which determines the message and the direction of the sermon. The second component of “preachers experiencing that truth” means that preachers do not simply understand the message, but also experience it in their lives. The message of the Bible need not only be true objectively, but needs also to be experientially true before it is proclaimed, since it is the living word of God given to us today. The last component of “helping listeners experience that truth” speaks of not only understanding that truth, but helping the congregation apply the truth in their lives. Thus relational expository preaching is not an optional extra to expository preaching, but the basis of what expository preaching needs to accomplish. The message of the Bible is not just a set of principles to be understood, but a relationship to be experienced in people’s daily lives.

Relational Sermon Planning

This section has two parts: the importance of exegesis of the congregation, and the steps in relational sermon planning. The reason these are looked at together is because they work together. Sermon planning cannot happen apart from knowledge of and relationship with the people we preach to. This section is based on *Preaching with a Plan*, by Scott Gibson, in conjunction with various other resources.

As we have seen in the theology of preaching above, preaching is about people. Of course, preaching is about God before it is about people, but it is ultimately God's message to the people. The Bible is about truth, but it is also about relationship. Truth, apart from relationship, is not what God originally intended. The Scriptures begin with the truth of God's creation and His relationship with people, the most important part of the creation. Preaching is talking to people so they will understand the Word of God that is written for them to live by and apply in their lives. Gibson writes, "Preaching is a means of discipleship, a shaping of men and women into the people God wants them to be—growing, deep believers able to face the world in which they live because they have been nurtured to do so by the Word."⁴¹ Here the key word is discipleship. The purpose of the sermon is to make disciples of God. This means the focus of our sermon is not the sermon itself, but the people it is being proclaimed to. Lloyd-Jones makes this clear when he says, "'To love to preach is one thing, to love those to whom we preach quite another.' The trouble with some of us is that we love preaching, but we are not always careful to make sure that we love the people to whom we are actually preaching."⁴² George Morrison writes, "Preach, not for the salvation of your sermon, but for the salvation of souls."⁴³ This is fitting advice for a generation where the self has become more important than many other things. In our pursuit of a great sermon, we can forget that it is ultimately about God and people. In our pursuit of creating the best conceptual car, we can forget that actual people will be driving it. This is an example of pursuing truth

⁴¹ Scott M. Gibson, *Preaching with a Plan: Sermon Strategies for Growing Mature Believers* (Grand Rapids, MI: Baker Books, 2012), 153-155. Kindle.

⁴² David Martyn Lloyd-Jones, *Preaching and Preachers* (Grand Rapids, MI: Zondervan, 2011), 1662-1667. Kindle.

⁴³ Warren W. Wiersbe and David Wiersbe, *The Elements of Preaching* (Wheaton, IL: Tyndale House, 1986), 44.

without relationship. We magnify the great savior when we make Him known and lead people to Him through our preaching.

All this naturally leads to the need for an exegesis of people. Robinson writes that “to carry out this purpose the expositor must not only know the message, but the people to whom it will be delivered. She must exegete both the Scriptures and her congregation.”⁴⁴ Gibson quotes John Kern:

Therefore study people; know the souls before you. Know what they read; know their doubts, their besetting sins, their spiritual aspirations, their state of mind as influenced by the circumstances and current events. Then preach the truth in such measures, in such proportions, in such forms, at such times, as may seem best suited to bring men to Christ and to build them up in the Christian life.⁴⁵

This is not only true of the nineteenth-century when it was said, but is even more true for rapidly changing contemporary society. Yet it is also true that while knowing the importance of studying people, not many pastors do this or know how to do it. Leonora Tisdale points this out:

Unfortunately, however, homiletical texts and courses have not always attended as carefully or thoughtfully to the exegesis of contexts as they have to the exegesis of texts. While preachers have been provided with detailed methods for biblical interpretation, congregational interpretation has frequently been left to the intuition and hunches of the local pastor.⁴⁶

When we do not intentionally and purposely study our congregation, we will only vaguely know them through intuition and hunch. We would not approach the text with

⁴⁴ Haddon W. Robinson and Scott M. Gibson, *Making a Difference in Preaching: Haddon Robinson on Biblical Preaching* (Grand Rapids, MI: Baker Books, 1999), 67.

⁴⁵ John Adam Kern, *The Ministry to the Congregation: Lectures on Homiletics* (New York: W. B. Ketcham, 1897), 404.

⁴⁶ Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis, MI: Fortress Press, 1997), 28. Kindle.

only intuition and hunch, because that would be unbiblical and disastrous. Many study to understand the text; sadly not many study the congregation with the same intensity. The first step is to realize the importance of exegeting people and pursuing relational knowledge about them. Gibson writes, “When they come to realize that ministry is not about them or books or simply ideas but about people, they have made the first step toward a practical theology of preaching. *We preach to real people.*”⁴⁷ Stott adds, “My plea is that we treat them as real people with real questions; that we grapple in our sermons with real issues; and that we build bridges into the real world in which they live and love, work and play, laugh and weep, struggle and suffer, grow old and die.”⁴⁸ The preacher needs to know both the church and the people in the church. A specific piece of advice on knowing the church is to glean an “historical outlook...by reading the minutes of past meetings.”⁴⁹ Another piece of advice from Carrol Jackson is to gather “a group of diverse parishioners together for an evening and [for] corporately constructing a time line that charts significant events in the church's history in relation to concurrent events in neighborhood, region, nation, and world.”⁵⁰ Also, the preacher can learn about people by observing how “they speak to each other, talk about each other, talk about others, practice hospitality, reach out to the community.”⁵¹ Another way of getting to know the congregation better, according to James Hopewell, is to have intentional interviews with them to learn their stories.⁵² Much of the advice above is, in a sense, part of the regular

⁴⁷ Gibson, *Preaching with a Plan*, 259-261. Kindle.

⁴⁸ Stott, *Between Two Worlds*, 147.

⁴⁹ Gibson, *Preaching with a Plan*, 1091-1092. Kindle.

⁵⁰ Jackson W. Carroll, Carl S. Dudley, and William McKinney, *Handbook for Congregational Studies* (Nashville, TN: Abingdon Press, 1986), 24-25.

⁵¹ Gibson, *Preaching with a Plan*, 1104-1105. Kindle.

⁵² James F. Hopewell, *Congregation: Stories and Structures* (Philadelphia: Fortress Press, 1987),

weekly activity of pastors. Yet, these things are rarely done intentionally in order to come to a better knowledge of the congregation as part of sermon preparation. I personally conduct pastoral visitations but it never occurred me to create specific questions for interviews or to go through the history of the church with the goal of planning for sermons. Knowing our congregation is not optional. It is not something that is tagged on at the end of our sermon preparation so we might find a better illustration. The exegesis of the congregation ought to be an exercise on a par with the exegesis of the text. Only when both are done faithfully can the preacher deliver the Word of God to the people whom God intends to reach through the message.

There is one important element I want to add to the process and to the advice offered above in order to encourage more relational sermon planning, and this is the element of mentoring in sermon preparation. All of the above processes are already relational in the way the preacher studies the people and plans the sermon based on the congregation's needs. However, the actual planning of the sermon is usually done by the individual pastor in their office or study. The process has a communal beginning, but ends up becoming an individual practice. The final stage of writing out the sermon manuscript has to be an individual exercise, but the choosing of the topic/text, its study, and formulating its application can become a communal/relational practice if the preacher is open to that. Relational sermon planning can be accomplished by applying the idea of mentoring to sermon preparation. For one, the preacher can be part of a small group that shares life together. Here the preacher can obtain deeper insights with regard to the life of the congregation than by just conducting interviews with people. Bill Hybels writes, "I think what helps in the application part of my preaching ministry is that I am in close

relational contact with persons in my accountability group—couples that Lynne and I fellowship with. I am very tuned in to what most men and women in our community are wrestling with.”⁵³ This could be an accountability group that the preacher is part of or a group that the pastor leads. The important thing is that the preacher is part of a relational group from which he or she gets a closer perspective of the congregation. This summer I had the joy of leading a small group of five men for six months, because there was no lay leader available to lead at that time. All of the group members were lay people with their own businesses. During those times together, I experienced something that I would not experience in a pastoral house visitation. When a pastor conducts a house visit for an hour or two, there is not enough time to share all aspects of life. Usually only the most important events and prayer requests are shared in the short amount of time. When spending six months together with a group, there is so much more about people’s lives that the pastor can see and experience. I was their mentor, but at the same time I was mentored by them. The time with the small group helped my preaching greatly, since I was able to prepare the sermon and imagine people in the workplace hearing the message. In groups such as this, the preacher not only receives insight for future sermons, but can also receive feedback from past sermons. Hybels writes, “I think probably the best way for a preacher to improve his preaching is to find some very discerning people, godly people in the church, who by invitation of the teacher will lovingly, but truthfully, evaluate each and every sermon and evaluate it in written form and give a written evaluation of it shortly after the message is delivered.”⁵⁴ Hybels is speaking of written evaluation, but if this evaluation is done in the context of a relational small group it could

⁵³ Bill Hybels, "A Preaching Interview with Bill Hybels," *Preaching*, January/February 1992, 4.

⁵⁴ Hybels, "A Preaching Interview with Bill Hybels," 4.

have a bigger impact. A group with lay leaders has great benefits in seeing the perspective of the congregation. In conjunction with this, a group of pastors would also have a different and important perspective on sermon planning. Even if the pastor does not have the luxury of a preaching team, he or she can work with church staff or in relationship with other pastors. The group of young pastors this thesis is written for would be in an excellent place to apply relational sermon planning, for example. Planning together and giving each other feedback on preaching plans would greatly improve the outcome. Thus, what completes relational sermon planning is the process of planning together. This is not only studying people and planning with them in mind, but studying *with* the people and planning *with* them. It is the process of knowing people better by being in relationship and creating a better plan by working with many different groups of lay leaders and preachers.

Conclusion

Relational expository preaching and relational sermon planning are two key elements in preaching *as* mentoring. The discipline of preaching is a form of mentoring. It is the relational proclamation of God's Word to the people God desires to have relationship with. Therefore the planning also needs to be relational. Once the preacher knows the word experientially, the message needs to be communicated relationally to the congregation. The process of studying people and creating the sermon for them can also happen relationally by doing it together with a group of people who love God and the church. All this needs to be transmitted to the young pastors in the church, just as the history of the church shows the transmission of God's Word through the people of God.

Young pastors in the Korean Methodist Church are in need of mentors who will walk alongside them and the congregation is in need of faithful preaching that will make God's Word alive to them. They all long for meaningful relationship with God and with others. Relational expository preaching as well as relational sermon planning will fulfill both the need for relationship with God and relationship with others.

CHAPTER FOUR

PREACHING TRAINING USING THE INDUCTIVE METHOD

Details of the four weeks' mentoring sessions are presented in this chapter. The training is geared toward young pastors who have graduated from seminary and are currently in ministry, and so the focus is on the practical aspects of preaching, while touching briefly on the theological and philosophical aspects. The training utilizes the inductive teaching method: rather than starting with the concept of preaching and moving into application, the training begins with the practical component of actual sermons and moves backward to teach the important concepts of preaching. This method is possible because the setting is not a seminary class of trainees who might not have previous preaching experience, but a ministerial setting where the participants already have real preaching experience. At the same time, the inductive method is necessary because these mentoring sessions are not mandatory. One cannot demand participation as one might at a school class through grades or degrees. The trainer therefore needs to get the young pastors interested in the course and one way to do this is to begin with practical and visible aspects of their actual sermons. Another reason for taking the inductive approach is because these are not "teaching" sessions but "mentoring" sessions. The training is not a one-way teaching system, but an interactive and relational system of mentoring/coaching. It is therefore most effective in a small group setting where the mentor knows the mentees, or they are related through ministerial connections.

Some possible settings in which these training sessions might be used are as follows: (1) The senior pastor is mentoring young associate pastors in preaching. (2) The denomination is mentoring young pastors during the ordination process. (3) Young

pastors from a similar region are coming together in local church affiliations for training. The benefit of the relational small group gathering is that there is no need for a large classroom or auditorium. Mentoring sessions can happen in churches, in small offices, or even in houses. The length of the training is four, two-hour sessions over a period of four weeks. If desired, the program can be completed as a one day, eight-hour preaching workshop. The negative side of this would be the loss of time in between sessions for assignments, and loss of the relational benefit that comes from being together over a period of four weeks.

In each session, the teaching segment is kept to a minimum (around 20 minutes). This is so the mentor and the mentee can spend more time in conversation, interaction and on workshops. Below are the teaching notes and directions (workshops and assignments) for the four-week session. Again, the teaching part needs to be kept to a minimum, focused only on the most essential aspects of the sermon. Just like a “main idea sermon,” the mentor should try to give only the main idea of what each element of preaching needs to accomplish.

Another important feature of the teaching notes below are the questions that go with each session. These questions will help the mentees reflect on their sermons. The questions are also the tool the mentees can use in their preparation of future sermons.

The Mentoring Sessions

Goals: As a result of this training, preachers will be able to:

1. Understand the concept of expository preaching and create a main idea sermon based on the chosen biblical text.

2. Create an outline for a simple and clear sermon.
3. Create an introduction to the sermon that gets attention, raises the need, and points to the text.
4. Create a conclusion to the sermon that brings closure to the message and directs people towards real life application.
5. Use illustrations properly with the goal of clarifying the unknown with the known and motivating people to action.
6. Understand the importance of studying the congregation and creating a sermon plan that speaks to their everyday lives.

Overview: Below is the chart with an overview of the content and assignments for each session.

- Session 1: Sermon Introduction and Conclusion (Application)
- Session 2: Outline and Sermon Illustrations
- Session 3: Expository Preaching
- Session 4: Sermon Planning (Exegesis of People)

Session 1 (Introduction and Conclusion)

I. Preparation for Session 1

- Before the mentoring session begins, have the mentees submit a sermon that they have preached. Tell them not to revise it or fix it before submission. The goal is not to evaluate the sermon, but to work with it through the training. It is best to submit the most recent one.

- As for the setting, try to make it comfortable for discussion and interaction. Do not make it into a classroom setting where it will feel like a lecture. However, because the mentees will come forward to deliver their introductions in Session 1, prepare a pulpit.

II. Introduction to the Four-Week Training (10 minutes)

At the beginning of the session, speak about the purpose of the training and the qualifications of the mentor. The purpose is to help everyone preach better by understanding the function of the different components of a sermon. Since the training is only four sessions, it will have a narrow and specific focus on the practical aspects of homiletics (preparation and delivery of the sermon). The subjects of the preacher (spiritual life and prayer) and hermeneutics (exegesis) will not be dealt with in the sessions; not because these are not important, but because the focus of the sessions is on homiletics.

Explain that being a mentor does not necessarily mean you are better at preaching. Great skill is not a requirement for being a mentor. A tennis coach is not necessarily better at playing tennis than the player being coached.¹ Further, this is not a one-way teaching process, but an interactive session where everyone can learn from each other. The mentor teaches the basic principles of preaching and engages in conversations about the mentee's sermons. On the screen or in the handout place the six goals of the training. Show this at the beginning and end of every session to constantly remind participants

¹ Andy Stanley, *The Next Generation Leader: 5 Essentials for Those Who Will Shape the Future* (Sisters, OR: Multnomah, 2003), 105.

about the desired outcome of the training, so they will know where they are in the process.

III. Workshop (20 minutes):

Have the mentees come up and give a five-minute introduction to their sermons. Do not give any directions beforehand. Let them preach the way they usually do. This can help reveal not only the content of their introduction, but their use of notes, posture, speaking tone and other elements in their delivery. As they are presenting, take notes for comments after the break.

IV. Principles of Sermon Introduction (20 minutes)

In any public speaking, the first thirty words are crucial since people will mentally decide if they are going to listen or not.² People today are living in a distracted society, where everything around them demands their attention.³ Even most Christians who come to church for Sunday worship, do not come in eagerness to hear the story of Moses, David or the Jebusites.⁴ They have other real life issues on their minds, such as work, finance, school, marriage, parenting etc. The Bible speaks to all those issues and the content of the Bible is relevant to their lives. It is the duty of the preacher to show how the Bible is relevant to them.⁵ The concerns of the congregation and their needs (felt and

² Haddon W. Robinson, *Biblical Preaching: The Development and Delivery of Expository Messages*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2001), 168.

³ Maggie Jackson, *Distracted: The Erosion of Attention and the Coming Dark Age* (Amherst, NY: Prometheus Books, 2008), 55. Kindle.

⁴ Robinson, *Biblical Preaching*, 28.

⁵ Keith Willhite, *Preaching With Relevance: Without Dumbing Down* (Grand Rapids, MI: Kregel, 2001), 18.

real) have to be addressed before presenting the contents of the Bible that speaks to those issues.

The three goals of the introduction are: (1) get the congregation's attention, (2) raise the need and (3) point to the text. Getting attention means the preacher connects with the audience from the first words spoken. One of the most common yet ineffective ways preachers begin their sermons is with background information to the text, such as details about the city of Corinth, the life of Paul, or why the author wrote the text. These details are important, but should come after giving people the reason they need to hear today's sermon. This is the second point of raising the need. Give people the answer to the question "Why do I have to listen to this sermon or hear the message of this text?" It is a false assumption to think that people will listen just because it is a message from the Bible or because it is a sermon. Once the answer to the question, "Why do I have to listen to this sermon?" is answered by raising the needs of the people, point to the Bible that speaks to that need. In summary, instead of beginning with the text, begin with people. As you begin the sermon, talk to them about their lives. "Preaching is not talking to people about the Bible; it is talking to people about themselves from the Bible."⁶ In terms of the presentation, try to give the introduction without notes and look people in their eyes.⁷ Because the preacher is talking to people about real issues, a sermon has more impact when it is delivered looking directly at people rather than at a print out.

⁶ Randy Pope, "Preaching in Prevailing Church, An Interview with Randy Pope," *Preaching* 4, Jan-Feb 2006., 46.

⁷ Donald R. Sunukjian, *Invitation to Biblical Preaching: Proclaiming Truth with Clarity and Relevance* (Grand Rapids, MI: Kregel, 2007), 250.

V. Break (10 minutes)

VI. Feedback on the introductions (20 minutes)

After the break, provide feedback on the five-minute introductions the mentees gave at the beginning of the session. Then use the following questions to interact with the mentees. Help them answer on their own so they can self evaluate their introductions.

Questions on Sermon Introduction:

- Does your introduction get people's attention?
- Does your introduction raise need? What needs are being raised?
- Does your introduction point to the text or to the body of the sermon?

VII. Principles of Sermon Conclusion (20 minutes)

Then, move on to the principles of sermon conclusions. The conclusion is the part of the sermon where you bring a sense of closure and call people to action. This can be done by summarizing and giving the specific application of the message. The best way to summarize is not to repeat the whole sermon, but to restate the ideas using different words.⁸ The last thing people hear is usually what they remember.⁹ So the summary and restatement of the idea in the conclusion is not only important, but necessary. Also, because the sermon is oral communication, people cannot go back to reread anything they have missed.¹⁰ The preacher is responsible for keeping people following the main idea of the sermon.

⁸ Robinson, *Biblical Preaching*, 140.

⁹ Andy Stanley and Lane Jones, *Communicating for a Change* (Sisters, OR: Multnomah Publishers, 2006), 102.

¹⁰ Robinson, *Biblical Preaching*, 140.

If the summary and the restatement of the main idea tell people what the message is, the application tells them what to do with it. This is what differentiates a sermon from a history class. The sermon is not only an explanation of what happens in the past, but the teaching of principles we need to live by today.¹¹ The specific calls to action will give a sense of purpose and direction for the hearers. The applications do not all need to be behavioral actions. Applications can be a call to a change in values, attitudes or understanding with regard to certain topics.¹² What determines the application is the text itself. If the Scripture is calling for people to worship, the application should be a call to worship; if it is a behavioral change or change of attitude, the sermon application should reflect that. Thus, the application needs to be thought of right after the main idea of the text is set. This is before writing out the sermon. The application is the goal of the sermon. The goal needs to be set before creating the road to that destination (more about this in the outline section below). So, before writing the sermon, write out the conclusion with the application contained in it. Complete the following statement before writing the sermon. “As a result of hearing this sermon, I want my listeners to...”. Complete it with the change you desire to see effected in people after hearing the sermon. The conclusion should also be delivered without notes for maximum impact.

Questions on the Sermon Conclusion:

- Does your conclusion bring closure?
- What is the purpose of the sermon? “As a result of hearing this sermon, I want my listeners to...”

¹¹ Sidney Greidanus, *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature* (Grand Rapids, MI: Eerdmans, 1988), 183.

¹² Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2005), 210.

- What is the application?

VIII. Q&A Session (15 minutes)

During this time, you can talk about the conclusions in the submitted sermons or have a general Q&A session where participants can ask about anything related to the lecture. This will help in judging the reactions of the mentees to the lecture. This time can also be helpful in finding out what the mentees are interested in, and if necessary, addressing those issues at a later time. Again, since this is not a one-way lecture, the content can be modified depending on the interaction as long you cover the basic principles of the given goals.

IV. Post-session assignment (4 minutes)

Hand out an example of a sermon outline.¹³ Tell the participants to create an outline from the sermon they submitted (if they have not done so yet). This is in preparation for the next session that deals with the outline. The purpose is not to have a good outline, but to help mentees see the flow of their sermons (or the lack thereof). Have mentees submit these electronically (or on paper) two days prior the next session so there is enough time to look at it and share with each other the following week.

X. Closing (1 minutes)

Have one of the participants pray at the closing and announce the date, time and place of the next session.

¹³ See the example of an outline of the sermon on John 3:16 in Appendix A.

Session 2 (Outline and Illustration)

I. Preparation for Session 2

- Prepare an outline of a sermon for distribution at the end of the session. An example is included here, but it is more effective to provide an outline that the mentor has created and used in actual preaching. This way, the mentor can share the process and answer questions from the mentees. This goes for all examples and samples used in mentoring. While samples are provided in this thesis, it is better mentors use materials they have created, since they know the contexts of the mentees better than anyone else.
- Prepare samples of effective illustrations, bearing in mind effective illustrations change depending on the culture and the context of the mentees. Also, be ready to share the illustration filing system with mentees so they can form an idea of how to collect illustrations.

II. Principles of Sermon Outline (20 minutes)

As you begin the session, ask participants if they remember all the points in the outline they created. If they cannot do so, it might be a sign their outline is not simple and clear enough. An outline is a tool that helps the preacher organize the flow of the sermon and create a road map from beginning to end. If the preacher cannot remember the outline, there is less chance of the listeners remembering the sermon. This does not mean the congregation needs to know the outline. In fact, the outline should not be plain or

visible to people.¹⁴ The outline is for the benefit of the preacher.¹⁵ When an outline is done well, the people will hear the whole message and not the outline. The next question to ask is, "Is there anything you left out in the outline that is present in the sermon manuscript?" If the answer is yes, it can mean one of two things. Either the outline is incomplete or the sermon can be preached without the part that has been left out. If what was left out is not important enough to be in the outline, it might not be needed. Not only that, leaving it out might even make the sermon better. Simplicity and clarity are the keys to a sermon. People will not remember all the points or all the details.¹⁶ The goal is that listeners will remember the main point of the sermon and all the other components of the sermon should help in achieving that. Sometimes it is easier to add content than it is to take content out. After completing the study for the sermon, the temptation is to add in everything that has been learned and use all the insightful comments. One should resist this temptation and only add to the sermon things that will lead to the main point and accomplish the purpose of the sermon.

Here is a short sample of the outlining process from Robinson: Write the conclusion of the sermon and then think how you want to start the sermon to connect with people. Think of what to say next, and then what to say after that.¹⁷ The purpose of the outline is to create the order of presentation and flow of thought. Sometimes when I get stuck in the preparation with all its details and complexity, I just create a new blank

¹⁴ John R. W. Stott, *Between Two Worlds: The Art of Preaching in the Twentieth Century*, 1st American ed. (Grand Rapids, MI: W.B. Eerdmans, 1982), 229.

¹⁵ Robinson, *Biblical Preaching*, 132.

¹⁶ Stanley and Jones, *Communicating for a Change*, 102.

¹⁷ Haddon W. Robinson, "Set Free from the Cookie Cutter," in *The Art and Craft of Biblical Preaching*, ed. Haddon W. Robinson and Craig Brian Larson (Grand Rapids, MI: Zondervan, 2005), 326.

document and start typing how I want the sermon to flow and what I want to say. At times that helps me simplify the sermon and take out things that do not need to be there.

III. Workshop (30 minutes)

Choose a Bible text and have the mentees create the outline for a sermon. The key is finding a text with an easy and clear main idea so they will not spend time locating the main idea, but will focus on creating the flow of the sermon. There are many texts one can choose from. One example is James 4:13-17.¹⁸ Have the mentees write out the main idea and the outline of the sermon, including the introduction and conclusion/application. The purpose is not to create the perfect sermon, but to go over the process of creating an outline together. Having the participants work together from the same text can help them compare, contrast and learn from each other's findings. Divide the time wisely. They will need time to craft the sermon and then time to go over the outlines together.

Questions on Sermon Outline:

- Is the outline simple enough so it can be easily remembered?
- Do all points lead the sermon to the final main idea?
- Is there anything that can be removed while still communicating the main idea?

IV. Break (10 minutes)

¹⁸ If this verse is used, it is a good time to point out the seeming disconnection of verse 17. It is connected to the rest of the verse. This is a good opportunity to teach on the need to preach on the whole text within the thought unit.

V. Principles of Illustrations (20 minutes)

The basic idea of the sermon illustration is to explain unknown concepts or ideas with known concepts and ideas. Sermon illustrations clarify and help people visualize the idea one is trying to communicate. An extended function of sermon illustration is to connect our minds and our emotions.¹⁹ This means illustrations not only explain meaning in terms of cognitive understanding, but also what the idea means and looks like in people's everyday lives. Illustration is the tool that makes ideas clear in the listeners' minds and moves those ideas down to their hearts. It is one thing to know a fact and another to act on that knowledge. An illustration can be a personal story, word picture, news article, comic strip, a picture, or one of a number of other things that clarifies ideas and connects them to our minds and our emotions. Because of its power, the illustration needs to be used with caution. When an illustration takes too much time or attracts too much attention, it can overwhelm the idea it was meant to illustrate. The purpose of the illustration is to shed light on the idea. Therefore, the illustration (many times in the form of a story)²⁰ cannot and should not stand on its own as a separate story. The illustration needs to be linked to the idea it is trying to communicate. One good way to avoid the illustration overpowering the sermon is to sandwich it in between explanations of the idea.²¹ Explain the idea, use an illustration, and restate the idea the illustration was trying to clarify.

¹⁹ Timothy Keller, *Preaching: Communicating Faith in an Age of Skepticism* (New York: Viking, 2015), 147.

²⁰ Dawson C. Bryan, *The Art of Illustrating Sermons* (Nashville, TN: Cokesbury Press, 1938), 193.

²¹ Willhite, *Preaching With Relevance*, 115.

The following are some important cautionary notes when using illustrations:

Make sure the illustrations are familiar to the listeners. The idea is that one explains the unfamiliar with the familiar. Thus the stories and references have to do with things that listeners are familiar with. The best illustrations are those that both the preacher and the listeners have first-hand experience of.²² It is better to talk about an observation in the mall last week than the writing of a philosopher in the second century. Another example of a bad illustration would be to use other texts of the Bible to illustrate the passage.²³ People today are not very familiar with the Bible, not even those who have been Christians for a long time. The best illustrations are those that come from the personal life experiences of the preacher. However, this also comes with a warning. Make sure the illustrations are not too personal, with the confidentiality of congregation or family members compromised. Also make sure the preacher is not the hero of the story.²⁴ It is better to share failures and struggles, but even this should be done without overexposure. When sharing third party stories or data, the preacher needs to check that they are factual.²⁵ The credibility of stories can be related to the credibility of the sermon, and furthermore, to the credibility of the Bible for those not familiar with Christianity. One way to share stories that cannot be verified is to say something like: “This might or might not be a true story, but I believe it teaches an important truth.”

²² Robinson, *Biblical Preaching*, 155.

²³ Sunukjian, *Invitation to Biblical Preaching*, 133.

²⁴ Chapell, *Christ-Centered Preaching*, 203-204.

²⁵ Warren W. Wiersbe and David Wiersbe, *The Elements of Preaching* (Wheaton, IL: Tyndale House, 1986), 86.

VI. Illustration Filing (15 minutes)

The next section on illustration filing is a more interactive time. It is helpful to use the computer screen to demonstrate how the filing system works. Illustrations need to be collected and stored on a daily basis.²⁶ That is the first step in creating a personal catalogue of sermons, but what is equally important is to store them in a way that is easy to find and use later. One pastor I know used to say that information that is not organized is eventually trash. More and more people are storing data electronically, especially with the common use of smartphones. Two software programs that do a great job are Evernote²⁷ and Onenote.²⁸ The good thing is that these programs not only sync across all devices (computer, tablets and smartphones), but their search and tagging systems make it easy to find and retrieve illustrations. Even if at some point in the future better software comes out and the current one stops the updates, there is usually a tool that can transfer data to the new software. If the mentees or the mentor are not currently using any software, it is recommended they investigate the options, since there are many great benefits. In the remainder of the section, share how you collect illustrations and have others share how they do so.

Questions on Sermon Illustrations:

- Is the chosen illustration relevant to the listener? Does it connect with people?
- Are the stories and information used in the illustration facts? Have you checked the sources?
- Is there any sensitive material about yourself, other people or family members?

²⁶ Bryan Chapell, *Using Illustrations to Preach with Power*, Rev. ed. (Wheaton, IL: Crossway Books, 2001), 168.

²⁷ See www.evernote.com.

²⁸ See www.onenote.com.

VII. Q&A Session (15 minutes)

Have the Q&A session and have someone pray for closure.

VIII. Post-session Assignments:

There is no assignment for session three, but hint in advance that the assignment for session 4 will be a revision of their submitted sermon. The assignment will be given after going through the process of expository preaching in the next session.

Session 3 (Expository Preaching)

I. Preparation for Session 3

- Prepare for the lecture of “Theology of Preaching” and “Expository Preaching.”

II. Theology of preaching (10 minutes)

This session is the most important of the four sessions. The previous two deal with visible and practical components of the sermon and they were given first, in part to get the attention of the mentees. Now it comes to the important concept of expository preaching. Before going into expository preaching, a theology of preaching needs to be laid out. Without going too much into detail, share the answers to the three questions raised in Chapter Two above (The Theology of Preaching): (1) What is preaching? (2) What do we preach? and (3) Who are we to preach (to)? The answers are incorporated in the definition of preaching: “Preaching is the proclamation of God’s Word as revealed in the Holy Scripture where the central message is the gospel of Jesus Christ. It is the task given to those God calls, in order to reach all the people in the world.” For teaching

notes, see Chapter Two. Be careful not to make this into a fifty-minute class on the theology of preaching. Just provide a broad idea and summary in ten minutes. Then move on to a more detailed teaching on expository preaching. This is the only session that contains thirty minutes of teaching and that is because the concept of expository preaching is important.

III. Expository Preaching (20 minutes)

Now we come to the most important section of the preaching training: the concept of expository preaching. Simply put, the content, the mood and the application of the sermon must come from the Scriptures. Preaching is proclaiming the truth found in the Scripture to the congregation as God intended through the original authors of the Bible. Haddon Robinson defines expository preaching as follows: “Expository preaching is the communication of a biblical concept, derived from and transmitted through a historical, grammatical, and literary study of a passage in its context, which the Holy Spirit first applies to the personality and experience of the preacher, then through the preacher, applies to the hearers.”²⁹ One thing that needs to be made clear at the beginning is that expository preaching is not a method, but a philosophy.³⁰ Some equate expository preaching with a verse-by-verse commentary, but that is not what we are referring to here. Again, in expository preaching it is the Scripture that determines the sermon. The reason for this emphasis is because many preachers today seem to be using the Scriptures instead of preaching the Scriptures. The Bible at times becomes the platform from which

²⁹ Robinson, *Biblical Preaching*, 21.

³⁰ Haddon W. Robinson and Scott M. Gibson, *Making a Difference in Preaching: Haddon Robinson on Biblical Preaching* (Grand Rapids, MI: Baker Books, 1999), 69.

the talk begins, but it then ends with ideas that are not found in the text. It is one thing to preach the Bible and another to preach using the Bible. As seen in Robinson's definition, the biblical concept to be preached must be taken from the text through careful study of the history, grammar, literary types and context surrounding the text. The concept must first be applied to the life of the preacher through the Holy Spirit before it is preached and applied to the listeners. Add to this the concept of relational expository preaching, which is defined as follows: "Relational expository preaching is to relationally experience the truth of the Bible and help people experience that truth." This can help the mentee better remember and understand the concept of expository preaching above. After explaining the concept of expository preaching, the mentor can go ahead and describe different types of preaching, such as topical preaching, lectio continua, series preaching and others,³¹ teaching also the clear difference between the philosophy of preaching (expository) and methods of preaching (e.g., topical or series).

One of the most important aspects of expository preaching is finding out the main idea of the text. This main idea is formed by combining the subject, which is the question "What precisely is the author talking about?" and the complement which completes the subject, which is the question: "What is the author saying about what he is talking about?"³² This is the fruit of careful study in order to find out the main idea of the given biblical text.

³¹ You can find more types of preaching and their explanation in Scott M. Gibson, *Preaching with a Plan: Sermon Strategies for Growing Mature Believers* (Grand Rapids, MI: Baker Books, 2012), 1306-1425. Kindle.

³² Robinson, *Biblical Preaching*, 43.

IV. Samples (20 minutes)

The natural order after presenting the concept of expository preaching and the main idea would be to go over the process of sermon preparation. However, that would become a fifty-minute teaching session. Instead of teaching the process, provide a sample of a sermon preparation made using the following process. Here is a short sample of my sermon preparation process using Deuteronomy 14:3-21.³³

1. Choose Text: More on this in session 4 (Sermon Planning). I chose this text because of a church member who would not eat pork because it was prohibited in the Old Testament. I needed to look into the text about the food law and find out how to apply it in our lives.
2. Read and Write Out Questions: Why was the food law given to the Israelites in the first place, and how are we to apply it in the twenty-first century?
3. Study: The first thing scholars tried to find was why it was permitted to eat some animals and not others. They tried to find a certain reasoning or pattern. One speculation was that it was a health issue. Yet while unhealthy food was prohibited, some of the prohibited animals were perfectly safe in those times. The second speculation was that the prohibited animals were sacrifices to idols of other nations, but that was not true either. The third speculation had to do with the way the animals moved (straight vs. twisted), but that did not fit a pattern either. The conclusion was that the list was random. God gave the list of holy and unholy animals so the Israelites would always remember they were God's holy people,

³³ Sermon Outline in Appendix B.

even when they sat down to eat. They were to remember they were holy every time they came to the table.

4. Main Idea: The purpose of God giving the Israelites the law regarding clean and unclean food was as a reminder that they are the Holy chosen people of God every time they come to the table.
 - Subject: What is God's purpose in giving the Israelites the law regarding clean and unclean food?
 - Complement: This law is a reminder, every time they come before the table, that they are the Holy chosen people of God.
5. Write Conclusion: Just as the Israelites remembered they were God's holy people every time they ate, we need to remember we are God's holy people in our daily lives. Our prayer at mealtime needs to be a time of remembering God, rather than just a habitual routine. Every time we come to worship on Sunday, every time we take the Communion and every time we look at the cross, we need to remember we are God's holy people.
6. Purpose: As a result of hearing this sermon, I want the audience to remember God more in their daily acts of life and in their life in the church (e.g., Sunday Worship, Communion and coming into contact with the cross).

V. Break (10 minutes)

VI. Process of Sermon Preparation (20 minutes)

Teach the process of sermon preparation seen above.³⁴

1. Choose Text: When choosing a text, make sure it is a complete unit of thought.
Compare pericopes from different translations as well as reading the whole book to see the surrounding context.

2. Read and Write Out Questions:

- Read the text multiple times in multiple translations.
- Write out things you observe, differences in translation and questions you might have.
- The answering of those questions is the main purpose of the study.

3. Study:

- Cross reference other passages of the text to see how they are used in other parts of the Bible.
- Study the author, background, time and theology of the book the verse is located in.
- Study the history and culture of the time when the passage was written.
- Study the original language, especially things that need to be noted because of the different meanings and understandings of that language.
- Study the literary types. Depending on the genre, the reading, understanding, preaching and the mood of the sermon will differ.
- Write down the results of the study above.

³⁴ Robinson, *Biblical Preaching*, 53.

4. Main Idea: Find out the main idea of the text by writing the subject and complement.
 - Subject: What precisely is the author talking about?
 - Complement: What is the author saying about what he is talking about?
5. Write Conclusion:
 - Based on the main idea and the principle, see how these can be applied today. Some can be applied directly because they are timeless truths. Some need to be applied through the principles found in the text.
6. Purpose:
 - Write out the desired outcome for the listeners hearing this sermon. Finish this statement: “As the result of hearing this sermon, I want the audience to...” (behavior, value, attitude, etc.).

VII. Workshop (30 minutes)

In this section, choose a text everyone can work on together and have them go through the process of sermon preparation (from reading to writing the conclusion and purpose of the sermon) and then share this together so the mentees can learn from each other. Use the following questions to refine the sermon.

Questions on Expository Preaching:

- Is the chosen passage a complete unit of thought?
- Have I looked into all parts of the passage or did I leave out some parts?
- Does the main idea match what the author was trying to communicate to the original readers?

- What is the main idea and what are the sub-ideas?

VIII. Q&A Session (10 minutes)

Have the Q&A session and have someone pray for closure.

IX. Post-session Assignments:

Have the mentees rework the sermon they submitted before session 1. Using the content of the three sessions, have them rewrite their sermon including the conclusion, introduction, outline and sermon illustrations. Have them submit the new sermon electronically (or on paper) two days before the next session to allow time to look at it and organize it for sharing with each other next week.

Session 4 (Exegesis of People and Sermon Planning)

I. Preparation for Session 4

- Go over the newly submitted sermon and note the differences from the original sermons.
- Organize the context so you can share it with the mentees in this session.

II. Workshop (20 Minutes)

Go over the new sermons, comparing them to the original one. Have everyone comment on what they have changed and why they have done so. This will be an excellent opportunity to interact with one another and learn through the sermon preparation of other participants.

III. Summary of Session 1 to 3 (10 Minutes)

Once the workshop on the revised sermon is complete, it is a good time to briefly review the contents from session 1 to 3. Focus on the five goals of the training.

IV. Exegesis of People (20 Minutes)

The first step in sermon preparation is the study of the text. What completes sermon preparation is the study of people. This is because we preach to people. The sermon preparation is completed when we can communicate the truth found in the Bible into the lives of the people who are listening to us. If the sermon does not speak to people in their language and into their lives, it is just a commentary on the Bible or a history of Christianity. “The timeless sermon, the sermon which could be preached a hundred years ago as well as today, is a poor sermon...if sermons are to be biblical in the deepest sense, they will convey the truth in terms of the now. They will be secular, of this age, in every respect.”³⁵ The sermon is more than a Bible study and more than an informational lecture. It is the process of God’s Word coming and speaking into the real life issues of the congregation. Of course, the Bible is mainly about God and what He has done. Yet who God is and what He has done have a real implication in our lives today. The Bible was not only given to people in the past, but to us in the present. In order to speak to people in their language, we need to know the people. We need to know their culture, their language and where they are in their faith so we will know where to take them next. We speak to people for the purpose of helping them grow in their faith. In other words, as

³⁵ Leonora Tubbs Tisdale, *Preaching as Local Theology and Folk Art* (Minneapolis, MI: Fortress Press, 1997), 565. Kindle.

Scott Gibson describes it, “preaching is a means of discipleship.”³⁶ If we forget this, the sermon can become a performance, where the preacher is more preoccupied with how well he or she preaches.³⁷ Therefore, think of the congregation as you prepare the sermon and think of them as you get ready to deliver the sermon. Think specifically about people in your congregation and how they might hear this sermon and apply the principles. In summary, know the text and know the people. Study the text and study your congregation.

Many preachers will agree with the need to know and study the people, but many preachers do not intentionally go about doing that. Here are some specific steps in studying people. First, as Gibson advises, assess the spiritual maturity of the congregation.³⁸ In order to take someone to a destination, the first thing we need know is where they currently are. By observation and interviews (e.g., house visitation, sharing a meal together or intentional interviews) see where the people are in their faith journey. Another way to know your congregation is through studying the history of the church from past meeting notes or church bulletins.³⁹ Also, look through the past teachings of the church to know what Biblical texts or topics have already been covered. All this is to say that the preacher needs to be active and intentional in knowing the people. Knowing the people one is preaching to is not optional, but a critical and fundamental part of sermon preparation.

³⁶ Gibson, *Preaching with a Plan*, 153. Kindle.

³⁷ Wiersbe and Wiersbe, *The Elements of Preaching*, 44.

³⁸ See Gibson, *Preaching with a Plan* for details of each stages of maturity: 1. infant, 2. toddler, 3. child, 4. adolescent, 5. young adult, 6. middle age and 7. older adults., for details of each stages of maturity: 1. infant, 2 toddler, 3 child, 4 adolescent, 5 young adult, 6 middle age and 7 older adults (935, Kindle).

³⁹ Gibson, *Preaching with a Plan*, 1091-1092. Kindle.

V. Break (10 Minutes)

VI. Sermon planning (10 minutes)

The sermon to be preached cannot be planned only a week before. While individual sermons are prepared on a weekly basis, the entire direction of the sermon needs to be planned ahead with the listeners in mind. Once the preacher assesses the spiritual maturity of the congregation, he or she has to draw a blueprint and plan how and where to take the congregation. Have a three or five-year plan in terms of how to disciple the congregation. Then break this down into a yearly preaching plan. Having a long-term plan helps the preacher prepare in advance with the big picture in mind. One way to do that is to finish the following sentence for the year to come: “As a result of my ministry at this church, I want my congregation to. . .”⁴⁰ Create an empty calendar with all the ministry/personal schedules, holidays, Christian calendar and special events of the church included. Then, with the sermon purpose in mind, select topics, books of the Bible or individual messages that speak to the congregation’s needs (both felt and real).

VII. Workshop (30 Minutes)

Use this workshop time to do two things. One, to assess the spiritual maturity of the congregation. Use the definitions in *Preaching with a Plan*. After that, have the mentees write out the purpose sentence for the year. Second, give them a blank calendar and have them fill it out with a yearly sermon plan for their context.

Questions on Exegesis of People and Sermon Planning:

⁴⁰ Gibson, *Preaching with a Plan*, 1214. Kindle.

- What are you doing currently to know your congregation more? What will you do?
- What is the level of spiritual maturity of your congregation?
- What is the desired outcome of people listening to your sermon this year or next year?⁴¹

VIII. Q&A Session (10 minutes)

IX. Conclusion of the Mentoring (10 Minutes)

Wrap up the whole mentoring session by going over the five goals set at the beginning. Encourage participants to keep working on their sermons and to put in practice the things they have learned during the mentoring. Distribute the sheet with all the diagnostic questions (Appendix B) so they can use it as a self-check list for their future sermon preparation.

Here are four recommended books for further study: *Biblical Preaching* by Haddon Robinson, *Invitation to Biblical Preaching* by Donald Sunukjian, *Communicating for a Change* by Andy Stanley, and *Preaching with a Plan* by Scott Gibson.

⁴¹ All the self-evaluating questions can be found in Appendix C.

CHAPTER FIVE

TRAINING EVALUATION AND CONCLUSION

This chapter provides an evaluation of the training that was presented in Chapter four. The mentoring sessions were conducted with seven young pastors in Sansung Methodist Church, Daejeon, South Korea, from October 14 to November 11, 2016.¹ All of the participants were young pastors in the Korean Methodist Church between the ages of twenty-eight and thirty-five. They represented an appropriate target for the content of the training, which is geared to young pastors who have graduated seminary and are currently in ministry.

Training Feedback

In order to obtain an objective evaluation of the mentoring sessions, an anonymous survey was conducted after the last session. Below are the responses from the participants with my personal comments at the end of each section:²

“How appropriate was the length of the training (4 weeks)?”

- It was appropriate: 4 responses.
- It was too short: 3 responses.
- It was too long: 0 response.

¹ It was a weekly Friday morning, two-hour session over the course of four weeks.

² The participants were required to answer the questions without looking at their notes in order to see what information they truly retained.

“What have you learned about preaching through the mentoring sessions?”

- Outlining, the way to use illustrations and sermon preparation.
- I learned about the theoretical and practical aspects of preparing a sermon.
- How to make outlines, introduction and conclusion, how to choose proper illustrations.
- The order in which the sermon is to be prepared. Sermons should be people focused.
- Sermon preparation method (from beginning to end). The importance of illustration, to get attention through introduction, feedback with regard to my preaching.
- Preach a sermon that has been internalized. Preach without notes. The importance of introduction and conclusion: the goal of the introduction is to tell them what you are going to tell them, the goal of the conclusion is to tell them what you have told them. The importance of proper illustration. Exegete the people. Preach a one-point sermon. Getting feedback on preaching is very important. I learned that my preaching had good reasoning but lacks in power. Feedback on how my sermon should be simpler was very helpful.

Many of the elements the participants listed above were new for them. This is surprising, since most of the components such as outline, introduction, conclusion and illustration are common and basic elements of preaching. Most trainees knew what these were, but had not been properly trained in those areas. This shows both a lack of and a

great need for training in preaching. Two of the participants thanked me at the end, saying they had never received training in preaching.

“What are some practical things you applied to your sermon during or after the session? If you have not yet preached a sermon since the mentoring, write ‘Have not preached.’”

- Have not preached (two people answered this).
- I prepared an outline of my sermon in order to see the flow.
- I began to look at my sermons from the listener’s perspective.
- It was difficult to apply all the things I learned. I thought of how to begin the sermon in a way that connects with the congregation. I tried to make the transitions from point to point smoother. My future plans are to create an outline since I have not done that previously.
- (1) I began to create an outline before writing the sermon. (2) When choosing an illustration, I tried to make sure that it resonates with the people.
- I preached a no-note sermon and focused on the people in front of me. It was frightening but because I worked on internalizing the message, I felt freedom from the manuscript. Also, I learned to be careful in my desire to use video clips during the sermon. Because of what I wanted to do, at times I could break the flow of the sermon.

Many of the participants have not previously created outlines for their sermon. An outline is one of the most basic elements in writing/communicating an idea. It is like planning for a trip, but it seems many start the journey of sermon preparation without

proper planning. Nevertheless, it was a great joy to see real, practical application and change in their sermons. Hopefully this is the beginning of a good habit and practice in their preaching.

“What are some topics that you would like to have learned?”

- About expository preaching (2 people had the same answer).
- Specific and detailed coaching on sermon delivery (e.g., eye contact, pronunciation, gestures and movement).
- How to deliver the prepared sermon (accent, speed of delivery, breathing).
- How to write sermon manuscripts. More feedback after delivering a sermon. More practice with regard to the process of creating an outline.
- I would like to be coached on my delivery of the sermon. I would like to know about my habits of delivery and what differences there are in my manuscript.
- It would be great to have an opportunity to preach the revised sermon at the end. It would be great to find out about unknown habits in the pulpit (gestures, habits, special tone of voice). There are probably different patterns of sermons. It would have been great to have been introduced to these with specific examples. For example, a story-telling sermon, inductive sermon, and how to do them.

This was probably the most surprising part for me. Two people answered “expository preaching” when asked what they would like to learn about. I wondered what they meant by the answer, since one whole session was dedicated to expository preaching. Here they seem to be asking how to go about preparing and delivering a *lectio*

continua sermon. The respondents seem to be speaking of expository preaching as a method and not as a philosophy. In other words, like the person who showed an interest in narrative preaching, the respondents seemed interested in different types of preaching. Many were also interested in the actual delivery of the sermon and getting feedback on their own delivery. Coaching on delivery and feedback on their sermons are not things they can easily receive on a regular basis. Delivery and feedback are two important aspects of the sermon that were not touched upon during the training. The mentees showed much interest in the practical areas of preaching. Overall, the training has been received very positively by the mentees. This is because most pastors agree preaching is one of the most important tasks in ministry and that there is a great need for training therein. The good thing about doing the training in the ministerial setting is that the trainees can begin applying what they have learned as they go through the training. It was great to see in the feedback that they have actually applied much of the learning in their preaching. The other good thing was being in the same church as the mentees, so I could see the young pastors applying their learning to their sermons. I had few mentees come to me asking how they could apply certain learning in their upcoming sermons, as well as a few who asked me to watch them preach.

Difficulties and Solutions

While the overall outcome of the training was positive, there were difficulties and shortcomings that need consideration for future use. Following are some of the difficulties along with suggestions for improvement.

The first difficulty was the length of the training. While most mentees expressed that the four-week training was either appropriate or too short, their actual attendance and participation showed some differences. Because most mentees are in ministry, their time commitments and ministry demands are higher than those of seminary students. In the process of recruiting the mentees for the training, which was a voluntary process, it was made clear in writing that they could not miss a single session. The schedule was given to them in advance and they were asked not to participate if they would have to miss a session. Nevertheless, one person missed Session 1, another person missed Session 3 and three people only partially attended Session 4. Only one of the cases was an emergency and the others were ministry-related. The length of the four-week training in itself might not be long, but when considering the mentees are in ministry, it might be difficult to maintain full participation. The suggestion for improvement is to reduce the number of weeks to three by increasing each session to three hours, rather than the current two hours. This change will actually add an hour to the whole training, while demanding less days for attendance overall. Some major changes to the organization of the training material will be required, but this will benefit the process as a whole. With less days to attend, there will be less chance of people missing a session.

The second difficulty concerned the total time of the training (eight hours). The time allowed was not enough to cover all the proposed material. One of the important aspects of this training was the interaction through questions with regard to the mentee's actual sermons. While the lectures were covered, there were not enough opportunities to go over the participants' submitted sermons or to interact conversationally with the participants. Their feedback shows their desire to have more workshops where they can

practice the principles learned, and receive more feedback on their actual preaching. The suggestion for solving this difficulty is to limit the number of participants to four mentees. If one did this, there would be less presentation time and more opportunity for interaction and questions. This would make the session less like a class and more like a small group conversation. This, in conjunction with the change to a three-week course, could definitely help with attendance and better interaction with the mentees.

The third difficulty was in the attitudes and the priorities of the mentees. We have seen above that the difficulty in attendance was partly due to the length of the training. Another reason seems to be the priorities and attitudes of the mentees. What I mean by this is, no matter how much they feel the need for the training, participation is ultimately voluntary. The mentoring sessions are not mandatory and there are no repercussions for missing a session. If the advantage of mentoring over a school class is relational interaction, the disadvantage is that there are no grades or degrees involved. This problem can also be seen when people audit classes. No matter how much the mentees are aware of the importance of the training and desire to be part of it, when other important issues come up, the mentoring can be moved down in their list of priorities. This was seen during the mentoring, not only in terms of attendance, but also in the assignments. Everyone turned in the original sermon for Session 1 and the outline for Session 2, but only four out of the seven participants turned in the revised sermon for Session 4. The other three participants promised to turn them in later, but by the time the mentoring was over, none of the mentees had turned them in. There is no clear solution to this problem, but two things need to be clear in the mind of the mentor. First, it is important to acknowledge this fact and be ready for it as one goes about mentoring. Second, the

mentor has to do his or her best to keep the interest of the mentee by making the training as interesting, relevant and appealing as possible.

Opportunities for Further Study

Besides the suggestions above for improving the training, there are many other areas that need to be looked at in order to advance the task of mentoring young leaders in the discipline of preaching.

First, more study and training needs to be done concerning the actual delivery of the sermon. I began this thesis saying that there are many books that deal with the concept of preaching, but not many that deal specifically with mentoring young leaders in preaching. In the same way, there are not many books that deal specifically with methods of and training in delivery skills. This might be due to the fact that the topic falls more in the area of public speaking. There are probably many books that deal with delivery in public speaking generally. However, there need to be more studies in the specific area of sermon delivery. This was something that kept showing up in the feedback. The mentees wanted to learn about delivery and wanted to receive feedback on their sermons. There are many opportunities for learning about the Bible. Even if it is not through mentoring, there are many resources for learning the Scriptures. By contrast, there are not many opportunities for young preachers to learn about sermon delivery or opportunities to receive feedback on their sermons. This is an important area that needs further study.

Second, there need to be more resources that will help the mentees continue their growth in preaching without a teacher or a mentor. Seminary classes and even mentoring are for a season of life only. Preachers will be preaching for decades. The best way to

continue to grow and improve in this area would be to have a small group of people who become mentors to each other. That was one of the suggestions given to the mentees as the training was coming to an end. Getting together to study, develop and plan their sermons together, as well as giving feedback to each other, would be an effective tool for their future. When they come together, there needs to be a guide of some sort for them to follow. Just as there are a great many resources for small group gatherings or small group bible studies, a guide for small group preaching workshops would be a useful addition to the mentoring. The mentoring sessions in this thesis would be the starting point in the preachers' journey and the guide would help the preachers continue along that life-long path.

Final Comments

The statistics about preaching classes in seminaries (Chapter one) and the interaction with the young preachers in the Korean Methodist Church, show a great need for training of young pastors in preaching. Preaching, as seen in Chapter two, "is the proclamation of God's Word as revealed in the Holy Scripture where the central message is the gospel of Jesus Christ. It is the task given to those God calls, in order to reach all the people in the world." Preaching is also a form of mentoring, since the core value of both preaching and mentoring is relationship. The call to reach all people through preaching shows that preaching cannot be separated from people and thus preaching is a form of mentoring others. The gospel, which shows God's love for all people, is one of the clearest calls for Christians to mentor others in love. And finally, the Word of God is the tool that we are to use to mentor others. The Scripture is the only truth worthy to be

shared with all people in all circumstances. Therefore, preaching *and* mentoring, as well as preaching *as* mentoring, represent a significant call for the Christian and for preachers. This call is seen throughout the Bible (e.g., Jesus and the disciples, Barnabas and Paul, Paul and Timothy, Paul and Titus, Moses and Joshua, Eli and Samuel, Samuel and Saul, Nathan and David, Elijah and Elisha). God began His relationship with us and continues to pursue that relationship through the use of people who will share God's truth and love.

As one takes up the calling to mentor others, it is necessary to check the motives of the heart to make sure these are ultimately for the benefit of the mentees. The mentoring needs to be driven by the relational aspect. Mentoring is not a one-way teaching opportunity, but more of a relational opportunity to help bring out the best in the mentees through key questions on life and the subject being mentored. Two important aspects of this relational preaching are that the pastor knows God's Word relationally and proclaims God's Word relationally. The preacher has to experience God before he or she helps the congregation experience God. Again, preaching is not a mere exercise of knowing and transmitting the biblical truth, but is about experiencing that truth relationally and proclaiming it relationally, because God is a relational God.

The concepts above, as well as the basic principles of preaching in Chapter four, were shared with a group of young pastors in the Korean Methodist Church over a four-week series of mentoring sessions. It was pleasing that the sessions were of help and I was thankful to God for the opportunity to serve the young pastors. Yet at the same time, it was a little disheartening to see how great was the need of the young pastors and how little help was available to them in ministry. The young pastors are not receiving enough academic education in terms of preaching, and they are receiving even less in terms of

practical mentoring in the ministerial setting. Once the students graduate from seminary, they are left alone in the field to figure things out on their own. Many young pastors do find good mentors in schools and in churches, but not many find mentors in the specific area of preaching. I was blessed with many mentors in life and ministry. It was a blessing to have mentors who helped me grow not only in my faith but also in my life as a pastor and as a preacher. I hope this thesis is a small addition to the great tradition of church leaders mentoring others for the great call of preaching. With many more preachers faithfully studying the Word of God and standing in the pulpit to effectively proclaim the gospel of Jesus Christ, there will be many more lives being touched, changed and transformed by the power of God's Word. Mentoring young pastors in preaching is an important task and the call of the church today. We need many more studies in the area of training young pastors in ministry. My hope is that experienced pastors will respond to the call to preach faithfully and mentor young preachers in the church. It is my hope that all of the young pastors will become great preachers who experience God and deliver that experience through their preaching, so that God is glorified and all the people are drawn to that glory through the faithful proclamation of God's Word. Let the seeds be sown by the mentors so that God can be glorified by the fruits of the young leaders who have been mentored by faithful leaders of the church.

APPENDIX A

SERMON OUTLINE OF JOHN 3:16

Introduction

John 3:16 is a well known verse, but it is also one that is commonly misunderstood. We will look at:

1. What the verse means
2. What the whole Scripture speaks of
3. How to apply the message in our lives.

I. The word “believe” contains the idea of “trust.”

- A. The Greek word, *pistuo* can be translated as: Faith, Believe and Trust (in)
- B. The *eis* in front represents the idea of believing in something.
 - i. This is not a call to cognitively believe in God, but to trust Him.
- C. Illustration: A son who “trusts” in the father goes beyond acknowledgment of the father to trusting the guidance of the father.

Trans: It would not be fair to say salvation comes to those who not only believe but trust from this one verse.

II. The call to trust God is present throughout the Scriptures.

- A. The problem with the Israelites in the wilderness was the lack of trust.
- B. James 2:19 states that Satan believes and acknowledges God.

Trans: How can we apply the message of this verse in our lives?

III. We are called to trust in God.

- A. This text is not a rebuke of lack of faith but a call to relationship.
- B. We are called to trust in God.
 - i. The opposite of trust is not “disbelief,” but “worry.”
 - ii. We worry because we do not trust.

Conclusion

True believing is not a mere cognitive acknowledgment of God.
True believing is living life trusting in God.

APPENDIX B

SERMON OUTLINE OF DEUTERONOMY 14:3-21

Title: God's Holy People.

Text: Deuteronomy 14:3-21.

Main Idea: The purpose of God in giving the Israelites the law regarding clean and unclean food was as a reminder that they are the Holy chosen people of God every time they come to the table.

Subject: What is God's purpose in giving the Israelites the law regarding the clean and unclean food?

Complement: This law was a reminder, every time they come before the table, that they are the Holy chosen people of God.

Purpose: As a result of hearing this sermon, I want my listeners to remember that they are the Holy people of God every time they come to worship, see the cross, and come to the communion table.

Introduction

- I met a lady in our congregation who does not eat pork because it is prohibited in the Old Testament.
- How should we understand and apply this text regarding the clean and unclean food? Can it be applied to our lives today?

I. (The law regarding the food was given to us so we would remember we are God's Holy people)

- A. Scholars point to three possible reasons for this law:
 - i. Health issue (healthy and unhealthy food).
 - ii. The prohibited animals were sacrifices of idols.
 - iii. The way the animals moved as symbol for faith (straight vs. twisted)
 - iv. There are inconsistencies in all the above speculations.
- B. This is a random list of animals.
 - i. There is nothing wrong with all the animals (v. 21)
- C. The purpose of this law was for the Israelites to remember they are God's Holy people.

Trans: *how can we apply this principle today in our lives?*

II. We need to constantly be reminded that we are God's people.

- A. The Jewish people do this through their diet and other acts.
 - i. Illust: "Teflin" is a way to remember God's Word at all time
- B. We, as Christians, have things that remind us of God.
 - i. Prayer for the meal, the cross, car stickers.

- ii. The problem is that most times these have become thoughtless actions.
- iii. When we come to church habitually, we miss the most important reminder.
- C. The most important act of that reminder is the weekly worship.
 - i. Let us come to worship and be reminded we are God's Holy people.
 - ii. Let us come to the communion to remember what Jesus has done.
- iii. Whenever we see or wear the cross, let us remember Jesus.

Conclusion

- We are to come to worship/communion seeking God.
- We are to seek God's Holiness in all aspects of our lives.

APPENDIX C

SELF CHECKLIST FOR THE SERMON

Subject	Questions
Expository Preaching	<ul style="list-style-type: none">-Is the chosen passage a complete unit of thought?-Have I looked into all parts of the passage or did I leave out some parts?-Does the main idea match what the author was trying to communicate to the original readers?-What is the main idea and what are the sub-ideas?
Introduction	<ul style="list-style-type: none">-Does your introduction get people's attention?-Does your introduction raise need? What needs are being raised?-Does your introduction point to the text or to the body of the sermon?
Outline	<ul style="list-style-type: none">-Is the outline simple enough so it can be easily remembered?-Do all points lead the sermon to the final main idea?-Is there anything that can be removed while still communicating the main idea?
Conclusion	<ul style="list-style-type: none">-Does your conclusion bring closure?-What is the purpose of the sermon? "As a result of hearing this sermon, I want my listeners to..."-What is the application?
Illustrations	<ul style="list-style-type: none">-Is the chosen illustration relevant to the listener? Does it connect with people?-Are the stories and information used in the illustration facts? Have you checked the sources?-Is there any sensitive material about yourself, other people or family members?
Exegesis of congregation	<ul style="list-style-type: none">-What are you doing currently to know your congregation more? What will you do?-What is the level of spiritual maturity of your congregation?-What is the desired outcome of people listening to your sermon this year or next year?

BIBLIOGRAPHY

- Alexander, T. D. "Exodus." In *New Bible Commentary: 21st Century Edition* (4th Ed.), 92-120. Downers Grove, IL: Inter-Varsity Press, 1994.
- Arthurs, Jeffrey D. *Preaching with Variety: How to Re-Create the Dynamics of Biblical Genres*. Grand Rapids, MI: Kregel, 2007.
- Barker, K. L. *Expositor's Bible Commentary*. Abridged: New Testament ed. Grand Rapids, MI: Zondervan, 1994.
- Begg, Alistair. *Preaching for God's Glory*. Wheaton, IL: Crossway Books, 1999.
- Bibles, Crossway. *ESV: Study Bible: English Standard Version*. ESV text ed. Wheaton, IL: Crossway Bibles, 2007.
- Bryan, Dawson C. *The Art of Illustrating Sermons*. Nashville, TN: Cokesbury Press, 1938.
- Campbell, Regi. *The Mentoring Manifesto: A Radical Plan to Change the World a Few Men at a Time*. Nashville, TN: B & H, 2012.
- Campbell, Regi and Richard Chancy. *Mentor Like Jesus*. Nashville, TN: B & H, 2009.
- Carroll, Jackson W., Carl S. Dudley, and William McKinney. *Handbook for Congregational Studies*. Nashville, TN: Abingdon Press, 1986.
- Chapell, Bryan. *Using Illustrations to Preach with Power*. Rev. ed. Wheaton, IL: Crossway Books, 2001.
- . *Christ-Centered Preaching: Redeeming the Expository Sermon*. 2nd ed. Grand Rapids, MI: Baker Academic, 2005.
- Clinton, Bobby and Laura Raab. *Barnabas: Encouraging Exhorter—a Study in Mentoring*. Altadena, CA: Barnabas Publishing, 1997.
- Craddock, Fred B. "The Sermon's Mood." In *the Art and Craft of Biblical Preaching*. Edited by Haddon W. Robinson and Craig Brian Larson. Grand Rapids, MI: Zondervan, 2005.
- Cross, F. L. and Elizabeth A. Livingstone. *The Oxford Dictionary of the Christian Church*. 3rd ed. Oxford; New York: Oxford University Press, 2005.
- Daniels, Jon B. "Barnabas (Person)." In *The Anchor Bible Dictionary*, 610-611. New York: Doubleday, 1992.

- Danker, Frederick W., Walter Bauer, and William Arndt. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. Chicago: University of Chicago Press, 2000.
- Dean, Robert J. "Timothy." In *Holman Illustrated Bible Dictionary*, 1597-1598. Nashville, TN: Holman Bible Publishers, 2003.
- Duduit, Michael. *Preaching with Power: Dynamic Insights from Twenty Top Communicators*. Grand Rapids, MI: Baker Books, 2006.
- Dungy, Tony and Nathan Whitaker. *The Mentor Leader*. Carol Stream, IL: Tyndale House Publishers, 2010.
- Durham, John I. *Exodus*. Edited by Bruce M. Metzger, John D. W. Watts, and James W. Watts. Vol. 3. Word Biblical Commentary. Dallas, TX: Word, Incorporated, 1998.
- Elwell, Walter A. and Barry J. Beitzel. *Baker Encyclopedia of the Bible*. Grand Rapids, MI: Baker Book House, 1988.
- Galley, Jeff, Jerry Hurley, and Ginger Ward. *Conversations: Turn Your Everyday Discussions into Life-Giving Moments*. Edited by Brannon Golden: Life.Church, 2015.
- Gibson, Scott M. *Preaching to a Shifting Culture: 12 Perspectives on Communicating That Connects*. Grand Rapids, MI: Baker Books, 2004.
- . *Preaching with a Plan: Sermon Strategies for Growing Mature Believers*. Grand Rapids, MI: Baker Books, 2012.
- Gilbert, Greg. *What Is the Gospel?* 9marks Series. Wheaton, IL: Crossway, 2010.
- Gillman, John. "Timothy (Person)." In *The Anchor Bible Dictionary*, 558-560. New York, NY: Doubleday, 1992.
- Greidanus, Sidney. *The Modern Preacher and the Ancient Text: Interpreting and Preaching Biblical Literature*. Grand Rapids, MI: Eerdmans, 1988.
- Hall, Chad. *The Coaching Mindset: 8 Ways to Think Like a Coach*. 2015.
- Harvard Business School. *Harvard Business Essentials: Coaching and Mentoring*. Boston, MA: Harvard Business School Press, 2004.
- Harrison, R. K. *Patriarchs*. Edited by Chat Brand, Charles W. Draper, and Archie England. *Holman Illustrated Bible Dictionary*. Nashville, TN: Broadman & Holman, 2003.

- Hendricks, Howard G. and William Hendricks. *As Iron Sharpens Iron: Building Character in a Mentoring Relationship*. Chicago, IL: Moody Press, 1995.
- Hopewell, James F. *Congregation: Stories and Structures*. Philadelphia: Fortress Press, 1987.
- Horton, Michael Scott. *Christless Christianity: The Alternative Gospel of the American Church*. Grand Rapids, MI: Baker, 2008.
- Houston, J. M. *The Mentored Life: From Individualism to Personhood*. Colorado Springs, CO: NavPress, 2002.
- Hull, Jayme Lee. *Face to Face: Discover How Mentoring Can Change Your Life*. Chicago, IL: Moody Publishers, 2016.
- Jackson, Maggie. *Distracted: The Erosion of Attention and the Coming Dark Age*. Amherst, NY: Prometheus Books, 2008.
- Keil, Carl Friedrich and Franz Delitzsch. *Commentary on the Old Testament*. Vol. 1. Peabody, MA: Hendrickson, 1996.
- Keller, Timothy. *Gospel Christianity: Leader's Guide*. New York: Redeemer Presbyterian Church, 2003.
- . *Galatians for You: For Reading, for Feeding, for Leading*. UK: The Good Book Company, 2013.
- . *Preaching: Communicating Faith in an Age of Skepticism*. New York: Viking, 2015.
- Kern, John Adam. *The Ministry to the Congregation: Lectures on Homiletics*. New York: W. B. Ketcham, 1897.
- Korean, Methodist Church. *Directory of Churches*. Seoul: KMC Publishing, 2015.
- Lloyd-Jones, David Martyn. *Preaching and Preachers*. Grand Rapids, MI: Zondervan, 2011.
- Mathews, K. A. *Genesis*. Vol. 1A. The New American Commentary. Nashville, TN: Broadman & Holman, 1995.
- Matthews, V. H. , M. W. Chavalas, and J. H. Walton. *The IVP Bible Background Commentary: Old Testament*. Downers Grove, IL: InterVarsity Press, 2000.
- Myers, Allen C. *The Eerdmans Bible Dictionary*. Grand Rapids, MI: Eerdmans, 1987.

- Owen, John and William H. Goold. *The Works of John Owen*. 16 vols. London: Banner of Truth Trust, 1965.
- Pitt-Watson, Ian. *A Primer for Preachers*. Grand Rapids, MI: Baker Book House, 1986.
- Pope, Randy. "Preaching in Prevailing Church, an Interview with Randy Pope." *Preaching*, 21, no. 4 (Jan-Feb 2006).
- Randolph, David James. *The Renewal of Preaching in the Twenty-First Century*. Babylon, NY: Hanging Garden Press, 1998.
- Reyburn, William David and Euan McG Fry. *A Handbook on Genesis*. Ubs Handbook Series. New York, NY: United Bible Societies, 1997.
- Robinson, Haddon W. *Biblical Preaching: The Development and Delivery of Expository Messages*. 2nd ed. Grand Rapids, MI: Baker Academic, 2001.
- . "Convictions of Biblical Preaching." In *the Art and Craft of Biblical Preaching*. Edited by Haddon W. Robinson and Craig Brian Larson. Grand Rapids, MI: Zondervan, 2005.
- . "Set Free from the Cookie Cutter." In *the Art and Craft of Biblical Preaching*. Edited by Haddon W. Robinson and Craig Brian Larson. Grand Rapids, MI: Zondervan, 2005.
- Robinson, Haddon W. and Scott M. Gibson. *Making a Difference in Preaching: Haddon Robinson on Biblical Preaching*. Grand Rapids, MI: Baker Books, 1999.
- Schaller, Lyle E. *The Interventionist*. Nashville, TN: Abingdon Press, 1997.
- Stanley, Andy. *The Next Generation Leader: 5 Essentials for Those Who Will Shape the Future*. Sisters, OR: Multnomah, 2003.
- . *Deep and Wide: Creating Churches Unchurched People Love to Attend*. Grand Rapids, MI: Zondervan, 2012.
- Stanley, Andy and Lane Jones. *Communicating for a Change*. Sisters, OR: Multnomah Publishers, 2006.
- Stanley, Paul D. and J. Robert Clinton. *Connecting: The Mentoring Relationships You Need to Succeed in Life*. Colorado Springs, CO: NavPress, 1992.
- Stewart, James Stuart. *Heralds of God*. The Warrack Lectures. London: Hodder & Stoughton, 1946.

- Stoltzfus, Tony. *Coaching Questions: A Coach's Guide to Powerful Asking Skills*. Virginia Beach, VA: Coach22 Bookstore LLC, 2008.
- Stott, John R. W. *The Preacher's Portrait: Some New Testament Word Studies*. Grand Rapids, MI: Eerdmans, 1961.
- . *Between Two Worlds: The Art of Preaching in the Twentieth Century*. 1st American ed. Grand Rapids, MI: W.B. Eerdmans, 1982.
- . "A Definition of Biblical Preaching." In *the Art and Craft of Biblical Preaching*. Edited by Haddon W. Robinson and Craig Brian Larson. Grand Rapids, MI: Zondervan, 2005.
- Sunukjian, Donald R. *Invitation to Biblical Preaching: Proclaiming Truth with Clarity and Relevance*. Grand Rapids, MI: Kregel, 2007.
- Tisdale, Leonora Tubbs. *Preaching as Local Theology and Folk Art*. Minneapolis, MI: Fortress Press, 1997.
- Webb, Keith E. *Coaching in Ministry: How Busy Church Leaders Can Multiply Their Ministry Impact*. Active Results LLC, 2015.
- Wiersbe, Warren W. *The Dynamics of Preaching*. Ministry Dynamics for a New Century. Grand Rapids, MI: Baker Books, 1999.
- Wiersbe, Warren W. and David Wiersbe. *The Elements of Preaching*. Wheaton, IL: Tyndale House, 1986.
- . *Ministering to the Mourning: A Practical Guide for Pastors, Church Leaders, and Other Caregivers*. 2nd ed. Chicago, IL: Moody Publishers, 2006.
- Willhite, Keith. *Preaching With Relevance: Without Dumbing Down*. Grand Rapids, MI: Kregel, 2001.

VITA

Sang W. Lee

Born in Seoul, South Korea on September 14, 1978

Education/Degrees:

B.F.A in Visual Communication, CSU Long Beach, 2004

Master of Divinity, Fuller Theological Seminary, 2007

Master of Theology, Biblical Preaching, Gordon-Conwell Theological Seminary,
2009

Doctor of Ministry, Preaching to Culture & Cultures, Gordon-Conwell
Theological Seminary, 2014-present

Expected Doctor of Ministry Graduation May 2017

Vocational Ministry:

Lead Pastor, Amazing Grace Methodist Church, Fullerton, CA: 2007-2011

Licensed and Ordained by the Korean Methodist Church of Americas, May 2010

Associate Pastor, Sansung Methodist Church, Daejeon, South Korea: 2011-
present